Elementary Classics

HOMER
ILIAD VI

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AND
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THE SIXTH BOOK OF THE ILIAD

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THE HOMERIC HOUSE OF THE ODYSSEY
(From Prof. Jebb's *Introduction to Homer*)

[*For explanation see p.* 56]

Elementary Classics.

THE SIXTH BOOK

OF THE

ILIAD

EDITED

WITH NOTES, INTRODUCTION, AND VOCABULARY

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INTRODUCTION

Mr. Leaf's view of the stages of the composition of the *Iliad* is as follows. In the main it is that now commonly held.

1. The original poem was the Μῆνις[1] or 'Wrath of Achilles.' It is comprised in the following four books, together with some small portions of XIX and XX:—

I. 'The Quarrel of Agamemnon and Achilles,' and 'The Promise of Zeus.'
XI. 'The Rout of the Greeks.'
XVI. 'The Exploits and Death of Patroklos.'
XXII. 'The Slaying of Hektor.'

2. *Second Stratum.*—This story the original poet, or some other in no way his inferior, subsequently[2] enlarged by the incorporation of the following

[1] Cp. A 1 Μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος.

[2] It must be understood that such expressions as 'late,' 'an addition,' or even 'an interpolation,' do not necessarily imply any inferiority in passages of the Homeric poems to which they may be applied. Thus, though the meeting of Achilles and Aineias in Book XX is inferior work, yet the speech of Achilles in reply to Odysseus, in Book IX, which is equally of the 'third stratum,' is one of the noblest passages in the *Iliad*, or indeed in all poetry.

books:[1]—II (but not the Catalogue of the Ships), III-VII 312, the 'Aristeia of Idomeneus,' which occupies a great part of XIII, and perhaps the 'Aristeia of Menelaos' over the body of Patroklos in XVII.

3. *Third Stratum.*—The poem as thus modified was afterwards further expanded by the insertion of the following books or portions of books.

VIII. A piece of connecting narrative introductory to
IX. 'The Embassy of the Greeks to Achilles.'
XII. 'The Capture of the Wall.'
XIV and XV. 'The Deceiving of Zeus by Hera.'
XVIII. 'The Making of the Arms of Achilles.'
XXIII. 'The Funeral of Patroklos and the Games.'
XXIV. 'The Ransoming of the body of Hektor.'

X. 'The Story of Dolon.'
XXI. 'The Fight with the River,' and 'The Battle of the Gods.'
II 484 to end. 'The Catalogue of the Ships.'

The last three additions stand by themselves as being less intimately interwoven with the poem as a whole than the others.

[1] The divisions of the books correspond only roughly with the portions of the poems which it is convenient to indicate by them.

Some small portions of XIX and XX belong (as stated above) to the original *Menis;* the rest of these two books belong to the 'third stratum.'

"Book VI is thus part of those first extensive additions by which the original *Menis* was first expanded. Of all the *Iliad* this incomparable book attains the grandest heights of narrative and composition, of action and pathos. Nowhere else have we so perfect a gallery of types of human character; the two pairs, Hektor and Paris, Helen and Andromache, in their truthfulness and contrast, form a group as subtly as they are broadly drawn; while on the other hand, the 'battle vignettes,' with which the book opens, and the culmination of the scenes of war in the meeting of Glaukos and Diomedes, set before us with unequalled vivacity the pride of life of an heroic age, the refinement of feeling which no fierceness of fight can barbarise, in the most consummate manner of the 'great style.'

"Critical doubts have of course been raised against the genuineness of different parts, and it is remarkable that in one point at least these date from ancient days. A note of Aristarchos[1] on the meeting of Diomedes and Glaukos tells us that 'some transferred this passage to another place.' The reason why they wished to do so is easy to see. The opening words of Diomedes contain what is perhaps the most glaring inconsistency in the whole of the *Iliad*. How can Diomedes, fresh from his victories over Ares and Aphrodite (Bk. V), say that he 'will not fight with

[1] The famous Homeric scholar and critic, who flourished at Alexandria about the middle of the 3rd century B.C.

heavenly gods' (*v.* 129), and 'so would neither I be fain to fight the blessed gods' (*v.* 141)? And when Athene has purged the mist from his eyes, so that he may discern gods and men (E 127 ff.), how can he doubt at all whether Glaukos is god or man? . . . The fact is the offending words appear in the immediate neighbourhood of a passage, the story of Lykurgos, which is gravely suspected on other grounds of being an interpolation; and the whole piece, including these words of Diomedes, must be removed.

"The chief critical difficulty in the book occurs in the words of Hektor to Paris, when he is rebuking him for his absence from the fight (*v.* 326). These are naturally taken as referring to his defeat by Menelaos, but they do not seem suitable to the occasion; it is not for any rancour against the Trojans, as Hektor and Paris alike seem to assume, that the latter is absent from the field, but solely because he has been defeated by Menelaos. Yet to this neither of them alludes. It is likely that the whole scene of the duel in Book III is later than the fifth and sixth books; and the absence of an allusion here, or rather the incompatibility of the allusions which are made, seems to confirm this belief. We must suppose that Paris is at home by reason of some quarrel with the Trojans which was known to the legend, but any mention of which has been superseded by the entirely fresh motive for his absence given by his defeat.

"The book may be taken, then, as a perfect whole, added to the *Diomedeia* when the latter had been

completed, and supplying a most brilliant foil to the scenes of war and slaughter which precede it. The meeting of Diomedes and Glaukos forms a most admirable transition from the battlefield to the quiet homes of Ilios. It shows none of the marked peculiarities of the *Diomedeia* itself, so that we cannot be sure it is by the same hand . . . In any case its relation with the preceding book is very close, and it appears that the classical age of Greece regarded them as one; for Herodotos quotes several lines of this book as occurring 'in the *Aristeia of Diomedes*'" (Leaf, *Companion to the Iliad*).

NOTE

In translating Homer the vocabulary and phraseology of the Old Testament should be employed and imitated as far as possible.

GRAMMATICAL INTRODUCTION

One of the most striking features of the Epic Dialect is the great variety of its stems and inflexions alike of verbs, nouns, and pronouns. To a reader familiar only with the greater simplicity of Attic, these forms, from their apparent arbitrariness and irregularity, are apt at first to be nothing less than bewildering; and the young student is accordingly recommended to read carefully through the following *Introduction* at least once or twice before attempting the text of the poem.

The dialect of the Homeric poems is Ionic; but a few Aiolic and Doric forms occur. It is sometimes called the Old Ionic, as opposed to the New Ionic of Herodotus.

As a rule only Epic peculiarities will be dealt with in this *Introduction*; no notice being taken of forms and uses which survived in Attic, and with which the student is presumed to be familiar.

Attic forms are given in ordinary type, after the Homeric forms in the heavy type.

I

ORTHOGRAPHY

1. Vowels

η replaces **ᾱ**: *e.g.* **κάρη** *κάρα*, **ὥρη** *ὥρα*, **χαλκείη** *χαλκεία*, **πύλῃσι** *πύλαισι*.

ου replaces **ο**: *e.g.* **πουλύς** *πολύς*, **μοῦνος** *μόνος*.

ει replaces **ε**: *e.g.* **ξεῖνος** *ξένος*, **στεινός** *στενός*, **εἰρωτάω** *ἐρωτάω*, **εἵνεκα** *ἕνεκα*.

ευ is a contraction of **εο** (Attic **ου**): *e.g.* **ἔρχευ** *ἔρχου*, **μευ** *μου*, **θάρσευς** *θάρσους*, **ποιεύμην** *ἐποιούμην*.

Diphthongs are found in a resolved form: *e.g.* **πάις** *παῖς*, **ἐύ** *εὖ*, **Ἀτρεΐδης** *Ἀτρείδης*.

Similarly vowels which would be contracted in Attic appear uncontracted: *e.g.* **ἔρχεο** *ἔρχου*, **ἔειπεν** *εἶπεν*.

Prepositions especially suffer *aphaeresis*: *e.g.* **πάρ** *παρά*, **κάτ** *κατά*. So **ἄρ, ῥα,** *ἄρα*.

Many words are found with a smooth breathing which in Attic are aspirated: *e.g.* **ἠέλιος** *ἥλιος*, **ὔμμι** (Aiolic) *ὑμῖν*.

2. Consonants

Consonants are doubled or written single according to the requirements of the metre. Thus we have **Ἀχιλεύς** and **Ἀχιλλεύς**, **Ὀδυσεύς** and **Ὀδυσσεύς**, **τόσσος**, **μέσσος**, **ὅσσος**, **ὅππως**, **ἔπεσσι** *ἔπεσι*, **ἐλλίσσετο** *ἐλίσσετο*. Similarly we find **πτόλις** *πόλις* and **πτόλεμος** *πόλεμος*: this, in order to lengthen a preceding vowel.

3. The Digamma

The Digamma (*F*) is a letter which originally belonged to the Greek alphabet, but afterwards disappeared. It is a labial spirant, and had the sound of the English *w*. It was called *digamma* from its form, which resembles one gamma (**Γ**) placed on another. In Homer's time the letter was an essential part of many words, in which its force must still be allowed for, although the symbol is not printed in the texts.

When dying out, the letter was not infrequently replaced by **υ**: thus the **υ** in **ἔκυα** replaces the *F* of the earlier form **ἔ-κε*F*-α**. Again the sound survived in many Latin words whose Greek equivalents lost it: cp. *Fοῖκος* and *vicus*, *Fιδεῖν* and *video*, *Fέαρ* and *ver*, (*F*)*ἔσπερος* (where the aspirate represents the lost digamma) and *vesper*, *Fίον* and *viola* (*violet*). From *ἕο, εὑ, οὗ, οἱ, ἑ* two letters, *σF*, have been lost; cp. Lat. *sui, suus*.

When using a word which began with *F* Homer usually allows for the force of the consonant; *e.g.*

ὥc ποτέ | τῑc *F*ερέ͵ει . . .
καί ποτέ | τῑc *F*εἰ|πῄcιν . . .
αἴcιμα | πᾰρ*F*ει|πών . . .

Frequently, however, the force of the *F* is neglected, as in

πέπλον, ὅc | *F*οι δοκέει . . .

Some words which no doubt originally had the *F* had lost the sound even in Homer's time; *e.g.* ὁράω, ὄρος, οὐρανός, ὠθέω. It was, in fact, lost in all words beginning with ο, excepting the diphthong οι.

II

INFLEXION

NOUNS

4. First Declension

Nom. in -ᾰ (for -ης): *e.g.* ἱππότ-ᾰ, νεφεληγερετ-ᾰ, εὐρύοπ-ᾰ. This is confined to titles of gods and heroes.

Gen. Sing. in -αο and -εω: *e.g.* Ἀτρεΐδ-αο, Ἀτρεΐδ-εω. This -εω is often scanned as one syllable; and after another vowel it appears as -ω: *e.g.* Βορέ-ω, ἐυιμελί-ω.

Gen. Plur. in -άων, -έων: *e.g.* κλιcι-άων, πας-έων.

Dat. Plur. in -ῃcι and -ῃc: *e.g.* αὐτ-ῇcι *αὐταῖς*, κλιcί-ῃc κλισίαις. The Attic -αιc occurs only once in the *Iliad* and twice in the *Odyssey*; see on **M** 284.

5. Second Declension

Gen. Sing. in -οιο and -οο (ου): *e.g.* δόμ-οιο *δόμου*, ἀδελφε-όο, Ἰλί-οο. For οὗ (from ὅs) we should probably in several places read ὅο, though the form is only conjectural.

Gen. and Dat. Dual in -οιῖν both for Second and Third Declension: *e.g.* ὑπ-οιῖν, ποδ-οῖιν.

6. Third Declension

1. Acc. Sing. in **-α** after **ʜ** representing **ʜυ** and **ευ**. Thus we have from **ναῦ-ς**, *ship*, **νᾶ-α** (for *νηυ-α*, *νηϝα*); from **βασιλεύ-ς**, **βασιλῆ-α**. So the other cases, **βασιλῆ-ος** etc. Also **εὐρύς** gives **εὐρέ-α**. **νηῦς** besides **νῆα**, **νηός**, **νηί**, **νῆες**, **νῆας**, **νηῶν**, **νήεσσι**, gives less commonly Gen. **νεός**, Pl. **νέες**, **νέας**, **νεῶν**, **νέεσσι**.

2. Gen. Sing. Stems in **-ι** retain the **ι**, instead of dropping it and inserting **ε**: *e.g.* **πόλι-ος** *πόλε-ως*, **μήτι-ος**. And so in the other cases. **πόλις** gives also **πόλη-ος**, **πόλη-ι**, **πόλη-ες**, and **πόλε-ος**, **πτόλε-ϊ**.

ἡΰς or **ἐΰ-ς**, *good*, gives gen. **ἐῆ-ος**, perhaps by exchange of quantity for *ἠέ-ος*.

Note that **πολύ-ς** makes Gen. **πολέ-ος**, Pl. **πολέ-ες**, **πολέ-ας** etc., following the regular declension of nouns in *-υς*, as *ἡδύ-ς*.

3. Dat. Sing. in **-εῖ**, **-ηῖ**: *e.g.* **κράτ-εῖ**, **Ἀχιλ-ῆι**.

Nouns in **-ις** also give **-ῑ**: **νεμέσσῑ**, **κόνῑ**, **μήτῑ**.

Stems in **-υ**, Gen. **-υ-ος**, give **-υι** (diphthong): *e.g.* **πληθ-υῖ**.

4. Acc. Plur. Stems in **-ι** and **-υ** which form Acc. Sing. in **-ν** often form Acc. Pl. in **-ῖς** and **-ῦς** (for *-ινς*, *-υνς*): *e.g.* **ὄῖς**, **σῦς**, **βοῦς**, **ἰχθῦς**.

5. Dat. Plur. in **-εσσι** and **-σσι** besides **-σι**, as in Attic: *e.g.* **ἄνδρ-εσσι**, **βό-εσσι**, **πόδ-εσσι**, **πολί-εσσι** (*πόλις*), **πολέ-εσσι** (*πολύς*), **ποσσί**. Note the following: **γένυ-σσι**, **δέπα-σσι**.

7. The Ending -φι(ν)

Nouns of all declensions are found with a case-ending **-φι(ν)**, which is both Sing. and Plur., with the following meanings:—

(α) *Instrumental*: *e.g.* **βίη-φι** *by force.*

(β) *Locative*: *e.g.* **ὄρες-φιν** *on the mountains.*

(γ) *Ablatival Gen.*: *e.g.* **ἀπὸ νευρᾶ-φιν** *from the bowstring.*

7*a*. Heteroclite Nouns

1. There are many Heteroclite Nouns, *i.e.* nouns shewing *different inflexions* by employing distinct stems. Such are **δίπτυχο-ς**, Acc. **δίπτυχ-α**: **ἀλκή**, Dat. **ἀλκ-ί**: **ὑσμίνη**, Dat.

ὑσμῖν-ι : ἰωκή, Acc. **ἰῶκ-α : Ἀϊδη-ς**, Gen. **Ἄϊδ-ος**, Dat. **Ἄϊδ-ι : γόνυ**, Gen. **γουνός** (for *γονϝ-ός*), Plur. **γοῦν-α** etc. ; also **γούνατ-ος** etc. **πολλό-ς**, *much*, is declined throughout from stem **πολλο-**, as well as from stem **πολυ-** (see **6.** 2 *ad fin.*)

2. **υἱό-ς**, *son*, shews three stems :—

(1) (Stem **υἱο-**) **υἱό-ς, υἱέ**, and very rarely **υἱοῦ, υἱῷ, υἱοῖ-σι.**

(2) (St. **υἱ-**), Acc. **υἷ-α**, Gen. **υἷ-ος**, Dat. **υἷ-ι**, Dual **υἷ-ε**, Plur. **υἷ-ες, υἷ-ας, υἱά-σι.**

(3) (St. **υἱε**(*F*) for **υἱυ-**), Acc. **υἱέ-α**, Gen. **υἱέ-ος**, Dat. **υἱέ-ϊ**, Plur. **υἱέ-ες, υἱέ-ας.**

3. **κάρη**, *head*, shews—

(1) Gen. **καρήατ-ος, κάρητ-ος**, Dat. **καρήατ-ι, κάρητ-ι.**

(2) Gen. **κράατ-ος**, Dat. **κράατ-ι**, Plur. **κράατ-α.**

(3) Acc. Sing. **κρᾶτ-α**, Gen. **κρᾶτ-ός**, Dat. **κρᾶτ-ί**, Plur. **κράτ-ων, κρᾱ-σί.**

8. Contraction and Hyphaeresis

1. Gen. Sing. **-εος** in a few nouns contracts into **-ευς** : *e.g.* **θάρς-ευς** *θάρσους*, **θέρ-ευς** *θέρους*.

2. When the combinations **εε-α** and **εε-ϊ** occur in the Acc. and Dat. S. of Adjectives, the second **ε** of the stem is dropped by *hyphaeresis* : *e.g.* **δυσκλέα** (*δυσκλέε-α*), **νηλέα** (*νηλέε-α*), **νηλέϊ** (*νηλέε-ϊ*). Similarly in Neut. Plur. **κλέ-α** (*κλέε-α*), **γέρ-ᾰ** (*γέρα-α*), **κρέ-ᾰ** (*κρέα-α*).

3. The following contracted forms **ἐυκλει-ῶς, ἐυκλεῖ-ας, ἀγακλῆ-ος, Πατροκλῆ-ος, ἐυρρεῖ-ος, σπεί-ους, σπῆ-ϊ** are for **ἐυκλεε-ῶς, ἐυκλεέ-ας, ἀγακλεέ-ος, Πατροκλεέ-ος, ἐυρρεέ-ος, σπέε-ος, σπέε-ϊ**. The metre always admits the uncontracted forms and these should probably be restored to the texts.

PRONOUNS

9. Personal Pronouns

First Person.

Sing. Nom. **ἐγών**

Gen. **ἐμεῖο, ἐμέο, ἐμεῦ, μευ, ἐμέθεν**

Plur. Nom. ἄμμες
Acc. ἄμμε, ἡμέας, ἧμἄς (once)
Gen. ἡμείων, ἡμέων
Dat. ἄμμι(ν)
Dual Nom. Acc. νῶι, νώ
Gen. Dat. νῶιν

Second Person.

Sing. Nom. τύνη
Gen. σεῖο, σέο, σεῦ, σέθεν, τέοιο
Dat. τοί, τεΐν
Plur. Nom. ὔμμες
Acc. ὔμμε, ὑμέας
Gen. ὑμείων, ὑμέων
Dat. ὔμμι
Dual Nom. Acc. σφῶι, σφώ
Gen. Dat. σφῶιν

Third Person.

Sing. Acc. ἑέ, ἕ, μιν *αὐτόν*
Gen. εἷο, ἕο, εὖ, ἕθεν *οὗ*
Dat. ἑοῖ, οἱ
Plur. Acc. σφε, σφέας, σφἄς
Gen. σφείων, σφέων
Dat. σφι(ν) *αὐτοῖς*
Dual Acc. σφωέ (enclitic)
Dat. σφωΐν (enclitic)

The last is both a Reflexive and a Personal Pronoun. In the latter (commoner) use it is usually enclitic.

10. Demonstrative Pronouns

ὁ, ἡ, τό, gives—

Plur. Nom. τοί, ταί
Gen. τάων
Dat. τοῖσι, τῇσι, τῇς

Obs.—In Homer ὁ, ἡ, τό is not the Definite Article, but a Demonstrative (Personal) or Relative Pronoun.

ὅδε gives—

Plur. Dat. τοῖσδεσσι(ν) and τοῖσδεσι(ν).

11. Relative, Indefinite, and Interrogative Pronouns

ὅς, ἥ, ὅ gives—

Sing. Gen. **ὅο** *οὗ* (**ὅου** is a false form), and **ἕης** *ἧς*

τίς, *who?* gives—

Sing. Gen. **τέο, τεῦ** *τίνος*
Dat. **τέῳ** *τίνι*
Plur. Gen. **τέων** *τίνων*

τις, *any one,* gives, besides the above forms unaccented—

Sing. Dat. **τῳ**

ὅστις gives—

Sing. Acc. Neut.		**ὅττι**
Gen.		**ὅττεο, ὅττευ, ὅτευ**
Dat.		**ὁτέῳ, ὅτῳ**
Plur. Gen.		**ὁτέων**
Dat.		**ὁτέοισι**

Obs.—**ὁ** of *ὁ, ἡ, τό* also combines with **τις**, as **ὅ τις**=*ὅστις*.

12. ADVERBIAL SUFFIXES

It is important to seize the meaning of the following adverbial suffixes.

-οι *place where*: *e.g.* **ὅοι** *where*, **αὖοι** *here, there*, **πόοι** *where?* **ποεί** *somewhere*, **αὐτόοι** *in that very place*, **οἰκόοι** *in the house*, **Ἰλιόοι** *in Ilios.*

-θα *place*: *e.g.* **ἔνθα** *there, where*, **ὕπαιθα** *under.*

-θε(ν) *place*: *e.g.* **πρόσθε(ν)**, **ὕπερθε(ν)**. Distinguish this suffix with **ν** *ἐφελκυστικόν* from

-θεν *place whence*: *e.g.* **ὄθεν, ἄλλοθεν, Διόθεν.**

This suffix is often used with prepositions: *e.g.* **ἀπ᾽ οὐρανόθεν, ἐκ Διόθεν.** It is found in **σέθεν** *σοῦ.*

-τις in **αὖτις** (Att. *αὖθις*) *back, again.* (Beware of confusing this word with **αὖοι** *here, there.*)

-δε *place whither*: *e.g.* **οἰκόνδε, πολεμόνδε, ἅλαδε** *to the sea.*

VERBS

13. Augment

1. The augment is frequently omitted; less frequently in speeches than in narrative, where the context makes it clear that past time is meant.

2. Many instances occur of verbs which begin with a vowel taking the temporal augment **ἐ-**. In most of these cases an original initial consonant has been lost. Thus *F* has been lost in **ἐ-άγη** (*ἐ-Fάγη*), **ἔ-ειπε** (*ἔ-Fειπε*), **εἶδον** (*ἔ-ϊδον*, *ἔ-Fιδον*). **c** has been lost in **ἐ-έσσατο**, and **εἵσατο** *sat* (for *ἐ-έσσα-*, for *ἐ-σεδ-σα*), **εἶχον** (*ἔ-σεχον*). In these cases the **c** became the rough breathing (*ἐ-σεδ* became *ἐ-ἑδ*), and then this was thrown back on the augment (*ἐ-ἑδ* became *ἐ-εδ*). This did not happen with **εἶχον** because of the aspirate **x** following.

3. In the following the vowel of the stem has been lengthened after **ἐ-**: **ἐ-ήνδανε** (*ἐ-σFάνδανε*), **ἀν-έ-ῳγον** (*ἀν-ἐ-Foιγον*), and in Perfect stems, as **ἐ-ώλπει** (*Fελπ-*), **ἐ-ῴκει**(*Fικ-*).

14. Stem-Variation

1. Many verbs shew their stem in two forms, a long and a short: thus we have **φη-**μί and **φᾰ-**μέν, **ἵστη-**μι and **ἵστᾰ-**μεν, **ἔ-βη-**ν and **βά-**την, **τίθη-**μι and **τίθε-**μαι. As a rule the Longer Stem goes with the Shorter Endings, and *vice versa*, on the principle of compensation. The Person-endings have accordingly been divided into Light Endings (chiefly those of the Sing. Indic. Active) and Heavy Endings (all the others).

2. In the Perfects and Aorists in **-κᾰ** the longer stem has gained an additional consonant: *e.g.* **ἔστη-κ-α**, **ἔθη-κ-α**.

3. Third Plurals of Perfects like **πεποίθασι**, **ἑστήκασι** (rare in Homer), and of Aorists like **ἔθηκαν**, **ἔδωκαν**, are obvious exceptions to the rule, a Long Stem being combined with Heavy Ending.

4. **φᾱσί**, **ἱστᾶσι**, **ἑστᾶσι**, **τιθεῖσι**, **διδοῦσι**, **ζευγνῦσι**, are only apparent exceptions, being for **φᾰ-ντι** etc. See **16.** 5.

15. Thematic Vowels. Thematic Forms

The tenses which are characteristic of Verbs in **-ω**, *i.e.* the Pres., Imperf., Future, 'Strong' Aor., shew before the ending the vowel **ε** or **ο**: *e.g.* **λύ-ο-μεν, ἐλύ-ε-τε, λύσ-ο-μεν, ἐπύθ-ο-ντο.** The **ο** is found before **μ** and **ν**, the **ε** before other letters. These two vowels are called the Thematic Vowels, because they form out of a simpler stem or root a new 'theme' (**λυο-, πυθο-,** etc.) for the purposes of tense-formation. In the Subjunctive (only) they become **η** and **ω.**

A form which shews no thematic vowel is called Non-Thematic: *e.g.* **φη-μί, εἶ-μι, ἴσγνω-ν, ἔβη-ν.**

The term 'Thematic' can be applied to a form or tense or stem or, as in the case of the Subjunctive, to a mood; but obviously not to a whole verb.

16. Person-Endings

1. **1 Sing.** The ending **-μι** is found in the Subjunctive of some Thematic Tenses: *e.g.* **ἐθέλ-ω-μι, τύχ-ω-μι.**

2. **2 Sing.** The ending **-σθα** (found in Attic in the Indicatives *ἦσθα* and *οἶσθα*) is used in the Subjunctive: *e.g.* **ἐθέλῃ-σθα, εἴπῃ-σθα.**

3. Note the **σ** dropped in **βέβλη-αι** (*βέβλη-σαι*), **μέμνη-αι** (*-σαι*), **μάρνα-ο** (*μάρνα-σο* Imper.) etc. Also the **ε** dropped (by *hyphaeresis*, see **8.** 2) in **ἔκλε-ο** (*ἐκλέε-ο*), **μύθε-αι** (*μυθέε-αι*).

4. **3 Sing.** The ending **-σι** is found in the Subjunctive, chiefly when the First Pers. takes **-μι**; **ἐθέλῃ-σι, τύχ-ῃ-σι.**

5. **3 Plur.** In the Pres. Indic. Act. of verbs in **-μι** we have (not, as in Attic, *τιθέ-ᾱσι, διδό-ᾱσι, ζευγνύ-ᾱσι,* but) **τιθεῖσι, διδοῦσι, ζευγνῦσι,** where the process of formation is *τιθε-ντι, τιθε-νσι, τιθεῖσι.* **ἱστᾶσι** is found in Attic as well as in Epic.

6. Besides the ending **-σαν**, used in Attic (*ἔβη-σαν, ἔφα-σαν*), Non-Thematic Past Tenses take an ending **-ν** (for *-ντ*, cp. Lat. *era-nt*): *e.g.* **ἔφᾰ-ν, ἔστᾰ-ν** *ἔστη-σαν,* **ἔτθε-ν** *ἐτέθη-σαν,* **ἔβᾰ-ν** *ἔβη-σαν.* Note that the vowel before this **ν** is always short.

7. In the Middle we have after consonants and **ι** (including **ει**,

ᾐ, αι, οι) the endings -ᾰται, -ᾰτο : *e.g.* ἐρηρέδ-αται, τετεύχ-αται, τετράφ-ατο, πυθοί-ατο. Sometimes also after υ and ι : *e.g.* εἰρύ-αται, βεβλή-αται.

8. **2 and 3 Dual.** These are for Past Tenses in Attic -τον, -την, Mid. -σθον, -σθην, and so usually in Homer. But a tendency towards uniformity, which in Attic gives us frequently -την, -την, acting the opposite way in Homer, gives us three certain instances of -τον, -τον, *i.e.* of -τον for the 3rd Pers.

THE TENSES

17. The Present and Imperfect

Certain formations, unfamiliar because of their rarity in Attic, are common in Homer.

1. Thematic Forms :

In -ῐ́ω, -αίω, -είω : *e.g.* τίω *honour*, κεραίω *mix*, θείω *run*, χείω *pour*. There is a tendency to shorten or drop the ι before a vowel : thus we have τῖω *honour*, and τῖ́ω, μή̄νῐε *be thou wroth*, μάστῐε *lash thou* ; ἀταίο-μαι *wonder*, but ἀτά-α-σθε (by assimilation for *ἀγά-ε-σθε*); θέων *running*, τέλε-ο-ν as well as τέλει-ο-ν (impf.)

In -ώω : *e.g.* ζώ-ει *he lives* ; ἱδρώ-οντας *sweating* ; ὑπνώ-οντας *sleeping*.

2. Non-Thematic Forms :

With the suffixes νη and νῡ (before heavy endings νᾰ and νῠ) : *e.g.* δάμ-νη-μι *I subdue*, πέρ-να-σ, pres. part. *selling*, κίρ-νη *mixed*, κίρ-να-σ *mixing*, πίλ-νᾰ-ται *comes near*, τί-νυ-νται *they punish*, κί-νυ-ντο *were moving*, δαί-νῡ *he feasted*, ἐ-καί-νῠ-το *he surpassed*. Notice the ι for ε in κίρ-νη (cp. *κερ-άννυμι*) and πίλ-νται (cp. *πέλας*).

3. Some forms belonging to verbs in -άω, -έω, -όω are Non Thematic : *e.g.* συλή-την *they two despoiled* (not an "irregular contraction of a Thematic *συλαέ-την*"), φιλή-μεναι *to love*, βιώ-ναι (*βιόω*) *to live*. Similarly in Attic ζῶ, πεινῶ, διψῶ, ψῶ, σμῶ, are really non-thematic formations, for ζῶ-σι, πεινῶ-σι, etc. the -σι having been dropped, and the ι *subscript* added by analogy.

4. Present Indicatives like μεθιεῖς, μεθιεῖ, τιθεῖς, διδοῖς, and Imperfects like ἐδίδουν, (ἐ)τίθει, ἐδάμνα, ἐκίρνα are irregular; being formed on the analogy of contracted verbs, though they belong to verbs in **-μι**.

5. The two verbs εἶμι and εἰμί exhibit a great variety of forms. These are for convenience all given here.

(α) εἶμι *go*:

Pres. 2 Sing.	εἶσθα *εἶ*
Impf. 1 Sing.	ἤια, ἤιον *ἤειν*
3 Sing.	ἤιε(ν), ἤει, ᾔε(ν), ἴε(ν)
1 Plur.	ἴμεν, ἤομεν
3 Plur.	ἤισαν, ἴσαν, ἤιον
Future	εἴσομαι, εἴσεται
Sigmatic Aor.	εἰσάμην, ἐσισάμην, ἐσισάσθην
Subj. 2 Sing.	ἴησθα, 3 Sing. ἴῃσιν, 1 Plur. ἴομεν
Opt. 3 Sing.	ἰείη
Inf.	ἴμεναι, ἴμεν

(β) εἰμί *be*:

Pres. 2 Sing.	ἔσσι, εἶς *εἶ*
1 Plur.	εἰμέν
3 Plur.	ἔασι *εἰσί*
Imperf. 1 Sing.	ἦα, ἔα, ἔην, ἔον (*ἦν* and *ἦ*)
2 Sing.	ἔησθα *ἦσθα*
3 Sing.	ἦεν, ἔην, ἦεν *ἦν*, ἔσκε
3 Dual	ἤστην
3 Plur.	ἔσαν
Iterative	ἔσκον
Future 1 Sing.	ἔσσομαι
3 Sing.	ἔσσεται, ἐσσεῖται
Subj. 1 Sing.	ἔω and εἴω(?)
2 Sing.	ἔῃς
3 Sing.	ἔῃσι, ᾖσι, ἔῃ
Opt. 2 Sing.	ἔοις, 3 Sing. ἔοι, 2 Plur. εἶτε
Imperf. Mid.	ἔσσο, 2 Sing.
Inf.	ἔμμεναι, ἔμεναι, ἔμμεν (which is perhaps ἔμμεν' for ἔμμεναι)
Participle	ἐών etc.

18. The Non-Thematic Aorists

(α) With 1 Sing. Act. in **-ν** : *e.g.* **ἔβη-ν, ἔστη-ν, ἔκτᾰ-ν.** The stem-vowel is occasionally varied according to the principle given in **14** : *e.g.* **βᾰ-την, ὑπέρ-βᾰ-σαν.** Middle forms : **χύ-το** *was poured*, **λύ-το** *was loosed*, **ἄλ-το** (**C** 615 n.), **πλῆ-το, πλῆ-ντο** *he (they) came near*, **κτί-μενος** *built*, **κτά-μενος** *killed*, **οὐτά-μεναι** *to wound*.

Note the exceptional forms **ἔκτᾰ** *he slew*, **οὖτᾰ** *he wounded*, **ἐπ-έπλω-ς** *thou sailedst over*, **ἐγήρ-α** *he grew old*, **βιώ-τω** *let him live*. The last three are apparently derived from nouns (**πλόο-ς, γῆρα-ς, βίο-ς**).

(β) With 1 Sing. in **-α**, six in number : **ἔσσευ-α** *I urged*, **ἔκη-α** *I burned*, **ἔχευ-α** *I poured*, **ἠλεύ-ατο** *he avoided*, **ἔειπ-α** and **εἶπα** *I said*, **ἤνεικ-α** *I bore*.

(γ) With 1 Sing. in **-κ-α** (see **14**. 2), three in number : **ἔθηκα, ἔδωκα, ἧκα** and **ἧκα** *I sent forth*.

(δ) Aorists from verb-stems in **λ, μ, ν, ρ**.

19. The Sigmatic Aorist

1. This Aorist is also non-thematic, but is conveniently classed alone. The **σ** is often doubled : **ἐκόμισσα, ἐρύσσαι** (and **ἐρύσαι**) *to draw*, **ξείνισσε** *entertained*.

2. There are a few sigmatic aorists formed with a thematic vowel : *e.g.* **ἐβήσε-το** *went*, **ἷξον** *came*, **πελάσσε-τον**, dual imper. *bring ye me near*, **λέξε-ο** *lay thee down*, **ὄρσε-ο** *arise*, **οἴσε-τε** *bring ye*, **ἄξ-ετε** *bring ye*, **ἀξέ-μεναι** *to bring*.

20. The Thematic Aorist

1. The stem is formed by adding the Thematic vowel **ε** or **ο** to the short form of the verb-stem (**14**) : *e.g.* **ἐ-λάθ-ε-το** (**λᾰθ-ω**) *he forgot*, **ἐ-πίθ-ο-ντο** (**πειθ-ω**) *they obeyed*, **ἔ-φυγ-ο-ν** (**φεύγ-ω**) *they fled*.

2. This aorist is frequently reduplicated : *e.g.* **πε-πιθεῖν** *πιθεῖν*, **λέ-λαθον** *ἔλαθον*, **ἤρ-αρε, ἔ-ειπον** (contracted **εἶπον**), **ἴγ-αγον**. The last three, but no others, are found in Attic.

21. Iterative Tenses

These are formed with the iterative suffix **ск** and the thematic vowels (**ск-ε, ск-ο**).

1. Presents: **φά-σκω, βά-σκε** *go thou*, **προ-βλω-σκέ-μεν** *to go before*. In most Presents the iterative force is lost.

2. Past tenses, formed **(α)** from a Present Stem: as **ἔσκε** (for **ἔς-σκε**) *used to be*, **ἔχε-σκε** *used to hold*, **πωλέ-σκε-το** *used to sell*; **(β)** from an Aorist Stem, as **εἶπε-σκε** *used to say*, **ὦσα-σκε** *kept thrusting*.

22. The Perfect

1. In most Homeric Perfects the stem varies with the person-ending **(14)**, as in the Attic Perfects *οἶδα* and *ἑστηκα* (cp. **οἶδ-α** and **ἴσ-μεν, ἕστη-κα** and **ἑστᾰ-μεν**): *e.g.* **ἔοικα** *am like*, Dual **ἔϊκ-τον**, Part. **ἐοικώς**, Fem. **ἐΐκ-υῖα**: **πέποιθα**, 1 Plur. Plupf. **ἐ-πέπιθ-μεν**: **ἄρηρε**, Part. Fem. **ἀρᾰρ-υῖα**: **πέπονθα**, Part. Fem. **πεπᾰθ-υῖα**.

2. When the short form of the stem ends in a vowel, the longer stem follows the form of either **(α) μέμονα** or **(β) τέτληκα**. Thus we get—

μέμονα		**μεμᾰ-μεν**
μέμονα-ς	**μεμᾰ-τον**	**μεμᾰ-τε**
μέμονε	**μεμᾰ-τον**	**μεμά-ᾱσι**

and **τέτληκα, τέτληκα-ς, τέτληκε, τέτλᾰ-μεν**. Similarly we have **γέγονα** and **γεγᾰ-μεν, τέθνηκα** and **τεθνᾶσι** (*τεθνᾰ́-ᾱσι*), **πέφῡκα** and **πεφῡ́-ᾱσι, δέδοικα** and **δεῖδῐ-μεν**.

23. The Pluperfect

1. The Singular Active is formed with the Suffix **-εα** and the augment: *e.g.* **ἐ-τεθνήπ-εα, ἠνώγ-εα, ᾔδ-εα**, 2 Sing. **ἤειδησ** (*ἠείδ-εας*), 3 Sing. **ἐ-πεποίθει** (*ἐπεποίθ-εε*).

2. The Dual and Plural are formed by adding the Secondary Person-endings to the Perfect Stem, with or without the augment: *e.g.* **ἐ-πέπιθ-μεν, ἕστᾰ-σαν, βέβᾰ-σαν**. This method is rare in the Singular: *e.g.* **δεῖδιε, ἀνήνοθε, ἐπ-ενήνοθε**, forma-

tions parallel to that of an aorist like ἔλυσε. The Passives are all formed in this manner: *e.g.* ἐ-τέτυκ-το, ἡλήλα-το.

24. The Future

1. As in Attic, verb-stems ending in ρ, λ, μ, ν drop the σ which is the characteristic of the Future, and insert ε; but whereas the Attic forms are contracted, the Homeric forms as a rule are not.

Thus we get—

Homeric	*Attic*
μεν-έ-ω	μενῶ
ἀγγελ-έ-ω	ἀγγελῶ
βαλ-έ-ω	βαλῶ
ἐρ-έ-ω	ἐρῶ

Notice, however, δια-φθέρ-σω, ὄρ-σουσα, θερ-σόμενος.

2. Many other verbs also drop the σ, so that we find—

Homeric	*Attic*
ἑλό-ω[1]	ἑλῶ
ἐλά-ασ[2]	ἐλᾶν
τελέ-ω	τελέσω
κρεμό-ω[3]	κρεμῶ
ἀνύ-ω	ἀνύσω
ἀντιό-ω[3]	ἀντιάσω

And so δαμό-ω,[3] δαμᾷ, ταν-ύ-ω, περά-ασ,[3] ἐρύ-ω, κορέ-εις.

3. Notice ἑσ-σεῖ-ται *will be*, πεσέο-νται *will fall*; cp. Attic φευξοῦμαι, πλευσοῦμαι. These are formations corresponding to the Doric Future in -σιω.

4. Futures are formed from the stem of the Perfect or Reduplicated Aorist: *e.g.* κεχαρή-σε-ται will be glad (κεχαρη-ότα, κεχάρο-ντο), πεπιθή-σω (πεπιθεῖν), πεφή-σε-ται (either from φαίνω, and meaning *shall appear*, or from *φένω and meaning *shall be slain*; in either case notice the peculiar lengthening of the stem πεφα-).

[1] By assimilation (see 28) for ἑλάω which is for ἑλά-σ-ω.

[2] By assimilation for ἐλάειν (ἐλά-σ-ειν).

[3] By assimilation.

25. The Subjunctive

1. Tenses that are *non-thematic* in the Indicative regularly form their Subjunctives by adding the thematic vowels to the stem. Thus we have—

Non-thematic Indic.	*Subjunctive*
ϊ-μεν	ϊ-ο-μεν *ἴωμεν*
ἔλυσα	λύσ-ο-μεν *λύσωμεν*
ἐ-πέπιθ-μεν	πεποίθ-ο-μεν
ἐπειρησ-ά-μην	πειρήσ-ε-ται *πειρήσηται*

2. The Subjunctives corresponding to *thematic* Indicatives were formed, as in Attic, by lengthening the ε and ο to η and ω. This method encroached on the former, so that we find *non-thematic* forms also taking ω and η—

(*a*) in the Sing. and 3rd Plur. Active,
(*b*) in the 2nd and 3rd Dual and Plural Middle.

Thus we get (*e.g.*) Non-Thematic Aor. Subj. Act. of ϊ-στη-μι:

στή-ω	•	στή-ο-μεν
στή-ῃς	στή-η-τον	στή-η-τε
στή-ῃ	στή-η-τον	στή-ωσι

Sigmatic (non-thematic) Aor. Subj. Mid. of λύω:

λύσ-ο-μαι		λυσ-ώ-μεθα
λύσ-η-αι	λύσ-η-σθον	λύσ-η-σθε
λύσ-η-ται	λύσ-η-σθον	λύσ-ω-νται

3. When the Verb-stem has a long and a short form, the Subj. takes the long form, as στή-ω, φή-ῃ, πεποίθ-ομεν, βή-ομεν. The three aorists in -κα, however, drop the κ, as ἀνή-ῃ, θή-ῃ, δώ-ῃ.

4. Forms like στέω-μεν, θέω-μεν (*τίθημι*) are by *metathesis* of quantity for *στήο-μεν*, *θήο-μεν*.

5. Note the First Singulars θεί-ω, κιχεί-ω, τραπεί-ομεν, δαμεί-ω etc. shewing ει for η.

6. Thematic Subjunctives in the Middle occasionally shew -εαι for -ηαι: *e.g.* μίσγ-εαι, κατίσχ-εαι. Note the scanning βέβλῆαι (λ 380).

7. The Attic Futures (so-called) **ἔδομαι, χέω** are really Subjunctives which have survived with their original meaning. **πι-όμενα** (cp. Att. *πί-ομαι*) *going to drink*, **κακκεί-οντες** *going to lie down*, **δραίνεις** *thou art for doing*, are apparently presents containing a desiderative suffix **-γω**.

26. The Optative

The formations do not differ from Attic, save in **εἰμί** and **εἶμι** (for which see **17.** 5) and some exceptional cases which will be explained in the notes. As in Attic, Non-Thematic Tenses insert **ιη** before Light Endings and **ι** before Heavy Endings: *e.g.* **φα-ίη-ν, θε-ίη-ν, φα-ῖ-μεν, ἐπι-θε-ῖ-τε.**

27. The Infinitive

1. Non-Thematic tenses form their Infinitive by adding **-μεναι** or (after short vowels only) **-μεν** to the stem: *e.g.*—

Homeric	*Attic*
θέ-μεναι	*θεῖναι*
τεθνά-μεναι	*τεθνάναι*
ἴ-μεν	*ἰ-έναι*
δό-μεν	*δοῦ-ναι* (for *δο-έναι*)

Obs. **ἔμμεν** *εἶναι*, appears to transgress the rule given above, that **μεν** follows short vowels only; but it may be for *ἔμμεναι*, since, wherever it occurs, it may be written *ἔμμεν'*.

2. Non-Thematic Tenses also take the ending **-εναι**, but (except in **ἰ-έναι**) this is only found in a contracted form, as in **θεῖναι** (*θε-έναι*), **δοῦναι** (*δο-έναι*), **φορῆναι** (*φορε-έναι*).

3. Thematic Tenses take **-έ-μεναι** and **έ-μεν** as well as (as in Attic) **-ειν**: *e.g.* **εἰπέ-μεναι, εἰπέ-μεν, πάλλ-ειν.** The Thematic Aor. shews **-έ-ειν** as well as (as in Attic) the contracted form **-εῖν**: *e.g.* **βαλέ-ειν, βαλεῖν, ἰδέ-ειν.**

28. Assimilation

1. Verbs in **-άω** appear in an unfamiliar form by assimilation. Thus—

(i) α yields to ο or ω following; so that

εἰσορᾰ̃ω	becomes	εἰcορόω
εἰσοράοιτε	,,	εἰcορόῳτε
εἰσοράοντες	,,	εἰcορόωντεc

(ii) α prevails over an ε or η following; so that

εἰσοράεις	becomes	εἰcοράᾳc
εἰσοράῃς	,,	εἰcοράᾳc

2. When the α is originally long, it sometimes becomes ω, so that

ἠβᾰ́οντες	becomes	ἡβώοντεc
μενοινάω	,,	μενοινώω

3. When the α is originally short, the second vowel is usually lengthened; so that from *εἰσορᾰ́οντες* we get, as shewn above, *εἰσορόωντες* rather than *εἰσορόοντες*.

4. Sometimes both vowels are long; as ἡβώωcα, ὁρώωcι (for *δράουσι*).

5. Sometimes Verbs in **-όω** lengthen the second **ο**: *e.g.* ὁηϊόωντεc, for *δηϊόοντες*.

III

SYNTAX

THE CASES

The use of the cases without prepositions is much freer than in Attic; and the freedom frequently found in the Attic poets (as compared with the prose uses) is largely a survival of the earlier elasticity.

29. The Accusative

1. *The Internal Accusative.*—One great purpose served by the Accusative is to *define the mode* or *limit the extent* of the action of the Verb as an Adverb would. This use is much more extensive in Homer than in Attic. Not only Neuter Pronouns

and Adjectives, but many Substantives are used adverbially. Examples are—

(α) *Pronouns and Adjectives*: τάδε μαίνεται *acts with this fury*; τόδ' ἱκάνεις *comest on this occasion*; τὸ δ' ἐμὸν κῆρ ἄχνυται *for this* or *therefore my heart grieveth*; ὅ, ὅ τι, *in that, because*, as ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας *inasmuch as thou dost abide my spear*; ὀξέα κεκληγώς, *uttering sharp cries*.

(β) *Substantives*: ἄγαγε Σιδονίηθεν . . . τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγε *brought on the occasion of the voyage* (adv. of time), *over which* (acc. of space, *i.e.* adv. of extent) *he brought back Helen*; ἀγγελίην ἐλεόντα *going on a message*; δαινύντα γάμον or τάφον *entertaining at a marriage* or *funeral, giving a marriage* or *funeral feast*; οὔ τι ψεῦδος ἐμὰς ἄτας κατέλεξας *not with falsehood*; πᾶν ἔργον ὑπείξομαι *in every matter will I yield*; ῥίψει χειρὸς ἑλὼν ἀπὸ πύργου λυγρὸν ὄλεθρον *in mournful destruction* (adv. of manner); φρένα τέρπετο *was delighted in his heart*; δέμας πυρός *after the form of*, i.e. *like, fire*; οὐ λῆγε μένος *ceased not raging* (the acc. limits λῆγε just as πάνυ would have done); τὸν βάλε κνήμην *struck him on the shin*; Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον *dread fear came over the Trojans, each of them* (acc. in appos. to Τρῶας) *in his limbs* (γυῖα limits like an adv.); ποιόν σε ἔπος φύγεν ἕρκος ὀδόντων *hath escaped thee over the barrier of thy teeth* (ἕρκ. ὀδ. is modal and equivalent to an adverbial expression indicating *route* taken); οἵ σ' ὠτειλὴν | αἷμ' ἀπολιχμήσονται *shall lick the blood from thy wound* (σε *and* αἷμα are the two accusatives common with verbs of *depriving*; ὠτειλήν limits the action adverbially as in the last example but one). With Adjectives: βοὴν ἀγαθός *brave on the occasion of the war-shout*, i.e. *in war*; ἀμείνων παντοίας ἀρετάς *better in every kind of excellence*.

Obs.—The Cognate Acc. is not the original type, but only a particular form, of this adverbial use; so that the term "*quasi-cognate*" should be discarded as misleading.

2. *The External Accusative.*—Verbs of *speaking* (especially when compounded, as προσνύδα, προσέειπε) take an Acc. of the person addressed: *e.g.* ἔπος τέ μιν ἀντίον ηὔδα: ὁρᾶϲὺν Ἕκτορα εἶπε.

30. The Dative

1. *The Locatival Dative* is freely used without a preposition. This is rare in Attic, even in poetry. Examples are: **Ἰλίῳ** *in Ilios*, **Ἄργεϊ** *in Argos*, **οὐρανῷ** *in the sky*, **οὔρεσι** *in the mountains*, **χόρῳ** *at the dance*, **βένθεσι λίμνης** *in the depths of the lake*, **καρδίῃ, φρεσί, θυμῷ** *in the heart, etc.*

2. The Dative is used after Verbs of Motion where we should expect an Acc. with preposition (so occasionally in Attic, and cp. Latin *it clamor caelo*): **κυνέῃ βάλε** *threw in the helmet*, **πεδίῳ πέσε** *fell on the plain*.

31. The Genitive

1. *The Objective Gen.* is used very freely, especially with words indicating emotion, as *grief, anger, etc.*: *e.g.* **Τρώων χόλος** *wrath at the Trojans*; **χόλον υἱός** *anger at the death of his son*; **ἄχος σέθεν** *grief for thee*; **Ἑλένης ὁρμήματά τε στοναχάς τε** *efforts and groanings about Helen*; **ἔρκος πολέμοιο** *a bulwark in* or *against war*; **τέρας ἀνερώποιν** *a sign to men*; **βίῃ ἀέκοντος** *with force used on one unwilling, in spite of.*

2. *Gen. of Time in course of which* (cp. Attic **νυκτός** *in the night*): **ἠοῦς** *in the morning*; **ὀπώρης** *in autumn*; **νηνεμίης** *in windless weather.*

3. *Gen. of Place within which*: **νέφος δ' οὐ φαίνετο πάσης | γαίης οὔτ' ὀρέων** *no cloud appeared on all the land*; **οὐκ Ἄργεος ἦεν** *was not in Argos*; **τοίχου τοῦ ἑτέροιο** *against the other wall*; **οἱ μὲν δυομένου Ὑπερίονος, οἱ δ' ἀνιόντος** *some by the setting, some by the rising sun, in the East . . . the West*; **κονίοντες πεδίοιο** *hastening over the plain*; **πυρὸς πρῆσαι** *to burn in fire.*

No other Homeric uses call for notice here. Special difficulties are treated in the notes.

32. Nominative and Vocative

Special uses of the Nominative are dealt with in the notes.

With regard to the Vocative, note that when two persons

are addressed, connected by τε, the second name is put in the Nominative: *e.g.* Ζεῦ πάτερ . . . Ἠέλιός τε.

PREPOSITIONS

33. Adverbial use. Tmesis. Compounds

1. **Adverbial Use.** This is very common in Homer: *e.g.* περί *round about, exceedingly*; ὑπό *underneath*; πρό *in front*; ἔν *there*; ἀμφί *on either hand*; ἐπί *over, besides, behind*; πρός *in addition, moreover*; παρά *besides, close by*; διά *apart.* So πάρα, ἔπι, ἔνι when used with ellipse of εἰμί: *e.g.* πάρα δ' ἀνήρ *the man is here.*

2. **Tmesis.** Verbs compounded with prepositions are frequently found with the preposition separated from the Verb by one or more words: *e.g.* ὑπὸ δ' ἔσχετο μισθόν *and promised hire* (ὑπέσχετο). The term τμῆσις, *severance*, is so far misleading that it seems to imply that a compound verb has been divided, whereas "the usage represents a stage in the formation of Compound Verbs at which the *meaning* of the Preposition had blended into the meaning of the compound, but the *place* of the Preposition was not yet fixed" (Monro.)

3. The following **Compound Prepositions** are found: ἀμφὶ περί, ἀπο-πρό, δια-πρό, δι-έκ, παρ-έξ, περι-πρό, ὑπ-έκ. In these compounds the second part does little more than add emphasis; the first governs both the meaning and the construction.

34. Prepositions with Nouns

The following are specially Homeric uses—

ἀνά (1) with Dat.: ἀνὰ σκήπτρῳ *on a staff*; (2) with Gen. (three times in *Odyssey*, but with νηός only): ἂν νηὸς ἐβήσετο.

διά is used in a *local* sense with Acc. (in Attic with Gen. only): διὰ νύκτα μέλαιναν *through the dark night.*

κατά means not only *down from* (κατ' οὐρανοῦ), but also *down on, down into*: κατὰ χθονὸς ὄμματα πήξας *down on the ground*; κατ' ὀφθαλμῶν κέχυτ' ἀχλύς *a mist was shed over his eyes.*

μετά is used with Dat., meaning (1) *between, in*; as **μετὰ χερσίν**: (2) *among*, as **μετὰ νηυσίν.**

παρά and **ἐπί** (the latter also in Attic poetry) are used with the Dat. with Verbs of Motion (see **30.** 2).

35. Improper Prepositions

The following is a list of Improper Prepositions, *i.e.* Adverbs used with a case. The beginner will find it worth while to learn them once for all.

(α) With the Genitive.

ἄγχι *near, close to*
ἄνευ, ἄνευθε(ν) *without, apart from*
ἄντα, ἀντίον *facing, before*
ἀντικρύ *over against, straight for*
ἐγγύς, ἐγγύθι *near*
εἵνεκα *on account of*
ἑκάς *far from*
ἑκάτερθε *on either side*
ἕκητι *by favour of*
ἐκτός, ἔκτοθι, ἔκτοθε(ν), ἔκτοσθε(ν) *outside of, far from, apart from*
ἔνδον, ἔνδοθε(ν) *within*
ἔνερθε *beneath*
ἔντος, ἔντοσθε *within*
ἰθύς *straight for*
μεσσηγύς *betwixt*
μέσφα *until*
νόσφι *aloof from, apart from, except*
ὄπισθε(ν) *behind*
πάλιν *back from*
πέρην *beyond, over against*
πρόσθε(ν), πάροιθε(ν) *in front of*
τῆλε, τηλόθι *far from*
ὕπαιθα *out from under, sideways from under*

(β) With the Dative.

ἅμα *at same time with*
μίγδα *together with*
ὁμοῦ *together with*
ὁμῶς *together with, equally with*

(γ) With the Accusative.

εἴσω *within* (and with Gen.)
ὡς *to* (once).

36. THE PRONOUNS

The Pronouns, when accented, are emphatic; when unaccented, they are enclitic and unemphatic. Note that **ἕο, οἷ, ἑ,**

when accented is Reflexive; when unaccented it is equivalent to the unemphatic *αὐτοῦ, αὐτῷ, αὐτόν.*

37. ὁ, ἡ, τό

In Homer this Pronoun is not used (as in Attic) as the Definite Article, though it sometimes comes very near to this. It has three distinct uses.

1. *Substantival*: **τὴν δ' ἐτὸ οὐ λύσω** *her I will not let go*; **αὐτὸς καὶ τοῦ δῶρα** *the man and his gifts*; **εἷος ὁ τὸν πεδίοιο διώκετο** *while he chased him over the plain*; **ἅμα τοῖσι** *together with them*; **ἐκ τοῖο** *from that time* (cp. Attic *πρὸ τοῦ before this time*).

With an adversative particle it frequently marks a change of Subject (an use surviving in the Attic *ὁ μὲν . . . ὁ δέ*); but it is also used to contrast two acts of the same person: *e.g.* **τοῦ μὲν ἅμαρθ', ὁ δὲ Λεῦκον . . . βεβλήκει** *him he missed, but he smote Leukos.*

2. *Relatival*: **Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ** *whom Leto bare.*

Obs.—the Acc. Neut. **τό** is frequently used adverbially with the meaning *on which account, wherefore, therefore*: **τὸ καὶ κλαίουσα τέτηκα** *wherefore I pine weeping.*

3. *Attributive.* In this use the Pronoun is followed by a Noun or Adjective which defines it: **τοῦ βασιλῆος ἀπηνέος**, *him, the king untoward*, where the order shews that **τοῦ** could not be the article; **οἷς δ' ὁ γέρων μετέῃσιν**, *among whomsoever an old man* (strictly *he that is an old man*) *is present*: here **γέρων** explains **ὁ** (*quasi ὁ γέρων ὤν*) which would not be clear without it, and we have the origin of the *generic* use of the Attic Article; **ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν** *she, the woman, went*; **ἔδειεν δ' ὁ γέρων** *he, the old man*: with adversative particle marking a contrast: **φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα, τὼ δέ οἱ ὤμω**, *bandy-legged was he, and lame of one foot, and then his shoulders, etc.*; **οἱ ἄριστοι** *they, the bravest*; with numerals marking contrast: **τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ, τὼ δὲ δύ' Αἰνείᾳ δῶκεν** *four he kept . . . but the other two he gave to Aineias.*

With this use, though precision in translation should be aimed at as far as possible, it is sometimes necessary, in order to avoid pedantry, to translate as though the Pronoun were actually equivalent to the Definite Article of later Greek.

38. The Relative ὅς, ἥ, ὅ

1. The Relative Pronoun is sometimes used as a Demonstrative, an use which has survived in Attic, as in the phrase ἣ δ' ὅς, *said he* : *e.g.* μηδ' ὃς φύγοι *let not even him escape.*

2. Note the following uses of the Neuters as conjunctions :

(α) ὅ, ὅ τε, ὅτι (fr. ὅστις), *for this, that* ; *in that* ; *because* : *e.g.* ταρβήσας ὃ πάγη βέλος *dreading because* (strictly *for this, that*) *the missile stuck* ; Τηλέμαχον θαύμαζον ὃ θαρσαλέως ἀτάρ-πρευεν *they wondered at Telemachos for that he spake with boldness.*

(β) ὅ, ὅ τε, ὅτι, meaning *how that, that* : *e.g.* εὖ νύ τοι οἶδα καὶ αὐτὸς ὅ μοι μόρος ἐνθάδ' ὀλέσσαι *I know that it is my doom* ; γιγνώσκων ὅ τ' ἄναλκις ἔην *knowing that she was no warrior.*

3. The Relative Adverbs are used demonstratively with μέν and δέ : as ὁτὲ μέν . . . ὁτὲ δέ *at one time . . ., at another time* : τὼ δ' ἔως μέν ῥ' ἐπέτοντο *they twain meantime were flying.*

VERBS

39. The Perfect and Pluperfect

The Perfect denotes a condition or state of things resulting from an action. Accordingly, wherever possible, it should be translated by an English Present ; and similarly the Pluperfect by an English Imperfect. The following examples will furnish hints for doing this. (Notice that the Perfect Active of Transitive Verbs is very commonly intransitive.)

δαίω *kindle* : δέδηε *is ablaze*
ὄρνυμι *stir* : ὄρωρε *is astir*
ὄλλυμι *destroy* : ὄλωλα *I am undone*

τήκω *melt* : τέτηκα *I am pining away*
δακρύω *weep* : δεδάκρυσαι *thou art bathed in tears*
πέτομαι *fly* : πεποτήαται *are on the wing*
βούλομαι *wish* : προβέβουλα *I prefer*
δέρκομαι *look* : δέδορκε *is gazing*
τεύχω *make* : τέτυκται *is* (by being made)
μείρομαι *divide* : ἔμμορε *has for his share*
κάμνω *labour* : κέκμηκα *I am weary*

Participles, κεκοτηώς *in wrath*; τετιηώς *vexed*; πεφυλαγμένος *on the watch.*

Verbs expressing *sustained sounds* are usually in the Perfect : γέγωνε *shouts*; βέβρυχε *roars*; μεμυκώς *bellowing*; κεκληγώς *crying out.*

40. The Imperfect

The Imperfect is by *Paratuxis* (see 46) constantly used in Homer to describe a concurrent subordinate action, when in later Greek a subordinate clause or participle would be employed : *e.g.* ψυχὰς Ἄϊδι προΐαψεν | ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν 'the plague sent forth the souls of heroes to Hades, *while it made* themselves (*i.e.* their bodies) a prey'; ὣς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον, | Αἴας δὲ ζωστῆρα δίδου 'he gave a sword *while Aias gave* (in exchange) a belt.'

41. The Subjunctive [1]

1. In Principal Clauses the Subjunctive has the meaning of a Future. For emphatic statements, such as threats or

[1] Prof. Goodwin (*Moods and Tenses*, Appendix I ed. 1889) has shewn that the old theory, by which *will* and *wish* were regarded as the original meanings of the Subjunctive and Optative respectively, is probably incorrect. In his view the original sense of ἔλθω is *I shall go*, that of ἔλθοιμι, *I may go*; the latter being a "weaker form for expressing future time" than the former. The meanings *let me go* (ἔλθω) and *may I go* (ἔλθοιμι) he regards as secondary, not original. It cannot be shewn that the Subjunctive carries an expression of the speaker's *will* in any degree in which the same may not be said of the Future Indicative.

prophecies, it seems to be preferred to the Future Indicative. Examples are—

δύσομαι εἰς Ἀΐδαο καὶ ἐν νεκύεσσι φαείνω

I will go down to Hades and shine among the dead (a threat uttered by Helios).

οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι

I never yet saw . . . , nor ever shall see.

In this use the Mood may be "pure" (*i.e.* without a particle), as in the examples just given, or it may take κε(ν) or ἄν : *e.g.* ἐγὼ δέ κεν αὐτὸς ἕλωμαι *in that case* (κεν) *I will take her myself* ; οὐκ ἄν τοι χραίσμῃ *shall surely not then* (ἄν) *avail.*

On the use of κε(ν) and ἄν in Principal Clauses see **44 A.**

2. *Hortatory.* — The Hortatory use of the Subjunctive (ἔλθω *let me go*, ἔλθωμεν *let us go*) is apparently a derivative from the preceding. The use is so familiar that examples are unnecessary.

3. In Subordinate Clauses Homer uses αἵ, εἰ, ὅτε, ὁππότε, ὅς, ὡς etc. with the "pure" Subjunctive ; especially where, as in similes, the point is the expression of the verb-notion pure and simple, apart from all circumstance. Examples are—

ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ

As a lion breaks a neck.

εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ, | τλήσομαι

If some god again shall wreck me.

οἷς δ' ὁ γέρων μετέῃσιν

Those whom an old man is among.

Contrast this with the Attic use, where ἄν is required, as in ἐάν (εἰ ἄν), ἤν, ὅταν etc.

κε(ν) and ἄν when employed in Homer (no doubt by a later use) add a meaning of their own, on which see **44 B.**

4. In Final Clauses κε(ν) or ἄν is usually added with ὡς, but rarely with the more indefinite ὅπως.

Obs.—ὄφρα, ἕως, and εἰς ὅ (κε) are—

(α) *Temporal*, meaning *so long as* : *e.g.* ὄφρ' ἐθέλητον *so long as ye wish* ; εἰς ὅ κ' ἀυτμὴ | ἐν στήθεσσι μένῃ *so long as breath remains.*

(β) *Final*, meaning *until, to the end that* : *e.g.* ἀνιχνεύων

θέει ἔμπεδον, ὄφρα κεν εὕρῃ *he runs on tracking until he find*; εἰς ὅ κε τέκμωρ | Ἰλίου εὕρωμεν *until we find the goal of Ilios*; ὄφρ' εὖ γιγνώσκῃς *to the end that thou mayest know*. The insertion of κε(ν) and ἄν is governed by the meaning of those particles, for which see **44 B**.

42. The Optative

The Optative shews kinship with the Subjunctive in that it refers primarily to Future time; it differs from it in being less forcible. Whereas ἴδω means *I shall see*, ἰδοίμην means *I may see*. Thus primitively the Mood expresses *Concession*, and in this use hovers between Concession of Possibility (Potential use) and Concession in the sense of Permission.

Side by side with this primitive use by which ἰδοίμην means *I may see*, but apparently derived from it, we find the Mood used to express a *Wish*: ἰδοίμην means *may I see*. It is from this latter use, regarded as the primitive one (but see p. xlviii, footnote), that the Mood has taken its name.

The following are examples:—

1. *Concessive* or *Potential*.

εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἁδὺ γένοιτο,
ἥ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο

And if, again, this should be welcome and pleasing to all, King Priam's city may remain a home and Menelaos may take Argive Helen back again.

οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

And the others pledging friendship with oaths sincere—ye may dwell in fertile Troy, and let them return.

Observe how the Optative is here balanced by the Imperative νεέσθων and in the following example by νέονται in its future sense.

οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται

We may dwell in Troy, and they will return.

λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεὺς
ἄστεος ἐξελάσειε

Cease from contention, and (for aught I care) *Achilles may drive forth the Trojans.*

οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι

For surely naught worse can I suffer.

This use is generally marked by the insertion of κε(ν) or ἄν, as in the *apodosis* of Conditional Sentences (see 44).

Obs.—The Potential Optative is found in Homer four times in the *apodosis* of Conditional Sentences, and more frequently in Potential Sentences without any *protasis*, referring to *past* time.

καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγατὴρ Ἀφροδίτη

Aineias would then have perished, had not Aphrodite perceived. (Cp. **E** 388, **P** 70, **α** 236. Probably **P** 399.)

Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη

Thou wouldst not have known to which side the son of Tydeus belonged.

Homer also habitually uses the Optative (not the Impf. Indic.) in the *apodosis* of Conditional Sentences referring to *present* time.

εἰ μέν τις τὸν ὄνειρον ἄλλος ἐνίσπεν,
ψεῦδός κεν φαῖμεν

If any other had told that dream, we should (now) *say*, etc.

"The Optative with κε in such cases expresses merely what *could happen*, without any limitations of time except such as are imposed by the context; and according to the limitations thus imposed we translate such optatives (with more exactness than they really possess) either as past or as future" (Goodwin).

2. *Hortatory.*

μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ·
κήρυξ τις οἱ ἕποιτο γεραίτερος

Let a herald accompany him.

In some cases it is difficult to decide between the Hortatory and the Permissive sense.

3. *Wish.* Identical with the Attic use.

4. *Request.* This follows from the preceding.

ταῦτ' εἴποις Ἀχιλῆι

Say (I wish thou mayst say) this to Achilles.

Or the use may be concessive: *Thou canst say.*

5. In Subordinate Clauses the usages are those of Attic, but the Optative frequently takes κε(ν) or ἄν where ἄν is inadmissible in Attic (see **44 B**), and it is used indifferently with the Subjunctive after primary tenses in the principal clause.

43. The Infinitive

The Infinitive is the Dative of a Verbal Noun. This is clearly seen in the following examples, which will help to explain many others: δῶκε δ' ἄγειν *gave for leading away*; βῆ δ' ἰέναι *took a step for going*; πέμπε νέεσθαι *sent for returning*; ἐπευφήμησαν Ἀχαιοὶ αἰδεῖεσθαι *shouted assent to reverencing*; ἵπποι | ἐγγὺς ἔσαν προφυγεῖν *were near for escaping with*; ἔρριγ' ἀντιβολῆσαι *shudders at meeting*; ἐπεὶ οὔ σφι λίθοιο χρὼς οὐδὲ σίδηρος | χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding (so as to withstand) bronze*; θείειν ταχύς *swift for running.*

PARTICLES

44. κε(ν) and ἄν[1]

The origin of κε has not been certainly traced. From its uses in Epic poetry, which are our only guide, it appears to have been originally a demonstrative particle meaning *there*, and may accordingly be identical with the *ce* in the Latin *hic-ce, illi-c*, etc.

The etymology of ἄν is equally obscure; but in Homer its meaning and use are practically identical with those of κε. The fact that it is used much less frequently in Homer than κε

[1] Before reading this section the student should grasp clearly the original meanings of the independent Subjunctive and Optative, as given in **41** and **42**.

(the proportion being 1 to 4), but afterwards completely superseded that particle, points to its being of later origin. Examples of both words are given below indiscriminately.

A. Definite Use.—The meaning is *there, in that case, under the circumstances, then, so, now,*—all equivalents of the primitive signification.

1. With Subjunctive in *apodosis.*

[εἰ δέ κε μὴ δώωσιν,] ἐγὼ δέ κεν αὐτὸς ἕλωμαι

'Then I will take her.'

2. With Future Indicative (**κε** not infrequently, **ἄν** once).

ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὁπλοτεράων δώσω

'Nay go, and *then* I will give thee one of the younger Graces.'

ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω

'My own care shall these things *now* be, that I may accomplish them.'

αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν ὠμήσταὶ ἐρύουσιν

'And myself *then* last of all dogs shall tear.'

3. With Optative.

(a) In Potential Sentences (without *protasis*). Whereas the 'pure' Optative **φαίην** means 'I may (might, can, could, would, should) say,' a vague general statement (see **42**), **φαίην κεν** means 'I may *there* say,' the particle serving to limit the statement to a *particular act* or *particular circumstances* of saying; compare our use of *there* in 'there might be objections.' It is unnecessary, and would generally be clumsy, to reproduce the particle in translation.

ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα

'Then thereafter thou couldst weep for thy son' (a particular weeping).

πλησίον ἀλλήλων· καί κεν διοϊστεύσειας

'The rocks are near each other; and thou mightest shoot an arrow across.'

(β) In the *apodosis* of Conditional Sentences.

ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη

'That would (then) be much better.'

4. With Imperfect and Aorist Indicative in Past Potentials and *apodoses* of Conditional Sentences :—

ὑπό κεν ταλασίφρονά περ δέος εἶλεν

'Fear might have seized even the stout-hearted.'

καί νύ κε τὸ τρίτον αὖθις ἀναΐξαντ' ἐπάλαιον,
εἰ μή κ.τ.λ.

'And then they would have wrestled a third time, had not' etc.

Obs. 1.—With the Imperfect Indicative in such sentences, the reference is in Homer always to *past* time ; never, as in Attic, to present time. For reference to present time Homer uses the Optative ; see **42**.

Obs. 2.—As the Indicative cannot express potentiality, its use in Past Potentials is, strictly speaking, incorrect, and was no doubt a later development (that is, a substitution for the Past Potential Optative of the earlier language,—see **42**. 1. *Obs.*), adopted for its convenience. Accordingly the account of **κε** given under 3 **(α)** above may be taken to apply here also.

B. Indefinite Use.—In subordinate clauses the particles mark *indefiniteness* of time, occasion, circumstances, manner, etc. This transition, at first sight surprising, finds an exact parallel in the Latin *olim* and *quondam*, which originally meaning *at that*, or *a certain* (*former*) *time* (*olim*, like **κε**, must first of all have meant *there*), came to mean 'at *a* former time,' 'formerly' ; 'some time' or 'some day' (future) ; 'at any time,' 'at times,' 'often.' Cp. Verg. *Aen.* 4. 627 *nunc, olim, quocumque dabunt se tempore vires*, 'now, some day, whenever,' etc. ; Lucr. 6. 109 *carbasus ut quondam magnis intenta theatris | dat crepitum*, 'as at times,' etc. ; Plaut. *Asin.* 3. 3. 128 *quid olim hominist salute melius?* 'what is at any time better than health?' Compare also the colloquial use of *hodie=ever, at all*, in Plautus (*passim*), Hor. *S.* 2. 7. 21, Verg. *A.* 2. 670 *numquam omnes hodie moriemur inulti* ; and the indefinite meaning of the adverb *so* in *who-so, whosoever, when-so, whensoever*, etc.

1. The following example, where ἄν refers to a time at once definite and indefinite, marks a half-way point in the transition (cp. Verg. *A.* 4. 627 quoted above) :—

ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκώπιδα εἴπῃ

'Surely there will be a time when some day (ἄν) he shall again call me his darling of the bright eyes.'

Cp. Φ 111 where ὁππότε replaces ὅτ' ἄν :—

ἔσσεται ἠ ἠὼς ἠ δείλη ἠ μέσον ἦμαρ
ὁππότε τις καὶ ἐμεῖο Ἄρει ἐκ θυμὸν ἕλῃται.

2. The particles mark indefiniteness of time or occasion with ὅτε, ὁπότε, ἐπεί, εὖτε, ὄφρα, ἕως (εἷως, εἶος), εἰς ὅ, Relative Pronouns, and εἰ. The meaning is *upon occasion, at any time, ever.*

In this use the particle practically adheres to the adverb, conjunction, or relative, changing *when* into *whenever, when at any time, who* into *whoever*, etc. In some cases, especially with εἰ, it is difficult to say whether the particle is temporal or modal ; see (3) below.

ὡς δ' ὅτ' ἂν ἀνδρ' ἄτη πυκινὴ λάβῃ

'As when at any time a grievous curse' etc.

ὄφρα κεν Ἕκτωρ κῆται

'So long as ever Hektor shall lie.'

ὄφρα κεν ἐς κλισίην Πηληιάδεω ἀφίκωμαι

'Until (sometime) I shall come.'

οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ

'Whatso-ever he shall say.'

εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος

'If ever the Olympian shall wish.'

Contrary to the Attic use, the particles are used also with the Future Indicative and Optative in *protasis*—

ὅτε κέν τιν' ἐπιζάφελος χόλος ἵκοι

'Whenever fiercely swelling wrath seized any man.'

δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους,
ὅστις κε τλαίη

'I will give . . . to the man whosoever may dare.'

εἰς ὅ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ἕεδνα

'Until her father shall give back.'

εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι

'If ever again I shall catch thee raving.'

3. The particles mark indefiniteness of manner, quality, degree, with Modal Adverbs, Relative Pronouns, and εἰ. The meaning of εἴ κε (ἄν) is *if at all, if in any wise, if haply*, and so simply *if*. This appears to be the commonest use of εἴ κε. For the transition to modal indefiniteness compare the modal use of πού, πώ, ποτέ, *e.g.* Φ 366 οὐδέ κε φαίης | οὔτε ποτ' ἠέλιον σόον ἔμμεναι οὔτε σελήνην, 'nor wouldst thou have thought that there was still sun or moon at all (*ποτέ*).'

(α) With Subjunctive in *protasis*—

ὡς ἂν ἐγὼν εἴπω, πειθώμεσθα πάντες

'As (howsoever) I shall say, let us all agree.'

τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδησθε

'Taking the form, of whatever kind it be, wherein ye shall have seen him when asleep' (of Proteus).

εἰ δέ κε μὴ δώωσιν

'If in any wise they shall not give.'

(β) With Future Indicative and Optative in *protasis*—

εἴ κ' Ἀχιλῆος ἀγαυοῦ πιστὸν ἑταῖρον
τείχει ὕπο Τρώων ταχέες κύνες ἑλκήσουσιν

'If haply dogs shall tear.'

εἴ κεν θάνατόν γε φύγοιμεν

'If in any wise death should not be our fate.'

(γ) Here belongs the use with εἰ in sentences like the following where there is an ellipse of *to try, to seek, to find out*, or the like :—

ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἴ κ' ἐλεήσῃ

'It is good to lift the hands to Zeus, (to try) if haply he will have mercy.'

ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν

'But come, if haply we can arm' etc.

4. From the modal use after verbs of *considering* etc., as for instance in

φράζεσθαι . . . ὅππως κεν νῆάς τε σόῃς

'To consider how in any wise thou shalt save the ships' comes the

Final use of ὥς κε (ἄν):—

ὥς κεν Ἀχιλλεὺς | δώρων ἐκ Πριάμοιο λάχῃ

'In order that Achilles may get gifts of Priam.'

4 *a*. ὅς κε is many times used like *ὅστις* in a generalising sense, to mark that what is referred to is considered as belonging to a class. The use is found with the Future Indicative, Subjunctive, Optative, and once (c 264) with a gnomic aorist.

οἵ κέ με τιμήσουσι

'Men that will (such as will) honour me.'

φάρμαχ' ἅ κεν παύσῃσι

'Drugs such as will allay.'

θύελλαν, | ἥ κεν . . . κήαι

'A storm such as may burn.'

5. In the statement of Alternatives (whether in independent or subordinate clauses) κε is found with ἤ in either or both clauses. The meaning seems to be no more than *to take a case*; *it may be*; *possibly*; *haply*; *perhaps*. Indeed the force of κε is so slight that the particle is sometimes scarcely capable of translation.

σήμερον ἢ δοίοισιν ἐπεύξεαι Ἱππασίδῃσιν . . .
ἤ κεν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσῃς

'Either thou wilt boast over the two sons of Hippasos, or, it may be, wilt lose thy life.'

τῷ κε μάλ' ἤ κεν ἔμεινε, καὶ ἐσσύμενός περ ὀδοῖο,
ἤ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν

'In that case he would either have stayed or have left me dead in the house.'

The κε after τῷ goes with ἔμεινε and ἔλειπεν.

νόησον
Αἰνείαν, ἢ κέν μιν ἐρύσσεαι ἢ κεν ἐάσεις

'Consider whether thou wilt save Aineias or leave him.'

ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἢ κε θάνωμεν
ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγωμεν

'In order that knowing we may either die or . . . escape death,' etc.

The same use is found in ϑ 692

ἤ τ' ἐστὶ δίκη θείων βασιλήων·
ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη

'As is the wont of kings; one man haply he (the king) will hate, another perhaps he may love.'

6. To this head belong the six instances of **κε** following **ἄν** in the same clause—

(α) In independent sentences :—

ἀς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν
οὔτε κ' Ἀθηναίη (**Ν** 127)

'Which (phalanxes) neither haply would Ares have despised, nor haply Athene' (*supposing the case* of their encountering them).

σοὶ δ' ἂν ἐγὼ πομπὸς καί κε κλυτὸν Ἄργος ἱκοίμην,
ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων (Ω 437).

'As escort to thee I would go even haply (*to take a conceivable case* involving great devotion) to Argos.'

οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἑλέσθαι,
τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην (ι 334)

'And those drew the lot whom I should myself have haply wished to choose' (**κε** : *in the case* of my having decided to choose assistants instead of drawing lots).

(β) In subordinate clauses :—

ὄφρ' ἂν μέν κεν ὁρᾷ Ἀγαμέμνονα ποιμένα λαῶν
θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρείτω . . . . . .
αὐτὰρ ἐπεί κ' κ.τ.λ. (Λ 187)

'So long as in any wise he shall see.'

ὅφρ' ἂν μέν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρῃ,
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δή κ.τ.λ. (ε 361)

'So long as in any wise the timbers shall abide in the dowels.'

ὄφρ' ἂν μέν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
τόφρα . . . .
αὐτὰρ ἐπὴν πόλιος κ.τ.λ. (ζ 259)

'So long as in any wise we shall go by the fields.'

C. Exceptional uses (and others apparently so).

1. Once, **X** 110, **κε** occurs with the Infinitive. The passage belongs to **B.** 5—

ἐμοὶ δὲ τόθ' ἂν πολὺ κέρδιον εἴη
ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι
ἠέ κεν αὐτὸν ὀλέσθαι ἐυκλειῶς πρὸ πόληος

'Or (on the other hand) myself to perish.'

Obs. In **I** 684 we have a solitary instance of **ἄν** with infinitive; it is the common Attic construction in *oratio obliqua*.

2. In **Γ** 138 (and 255, where the line is repeated) we have **κε** with a Participle—

τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

It is indifferent whether we translate 'him that *there* conquers,' or '*whichsoever* conquers,' taking **τῷ κε νικήσαντι** as for **ὅς κε νικήσῃ**. The latter seems preferable.

3. **ω** 88,

ἤδη μὲν πολέων τάφῳ ἀνδρῶν ἀντεβόλησας
ἡρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος
ζώννυνταί τε νέοι καὶ ἐπεντύνονται ἄεθλα

'Whenso, after some king's death, the young men gird themselves, and make them ready for the meed of victory.'

Here **ζώννυνται** is probably a subjunctive (see on **T** 32), and *ἐπεντύνονται* should be changed to **-ωνται**.

In **M** 41, where the indic. *στρέφεται* occurs after *ὅτ' ἄν*, we may read, as Monro suggests, **ὅτ' ἔναντα** for *ὅτ' ἂν ἔν τε*.

In Ξ 484 τε should be read (with a few MSS.) for κε.

4. For Ψ 526 see note *ad loc.*

5. ∂ 546,

ἤ γάρ μιν ζωόν γε κιχήσεαι, ἤ κεν Ὀρέστης
κτείνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσαις.

Here we may either regard ἤ κεν as corresponding to ἤ, and class under **B.** 5 ; or κεν κτείνεν may be a past potential, 'Orestes may have slain him.' Cp. Goodwin, *M. and T.* § 245.

6. Ζ 281, ὥς κέ οἱ αὖθι | γαῖα χάνοι. As κε has no place with an opt. of wish, we must correct to δέ.

45. Some other Particles

ἄρα (apocopated ἄρ and ῥα) means *accordingly, so, then, it seems.* It introduces a *natural sequel* of something preceding, or in alternatives gives a slight emphasis to one: *e.g.* εἴτ' ἄρα . . . εἴτε, *whether, as may be, . . . or.* It is frequently incapable of direct translation.

δέ frequently marks the Apodosis ; it is then called "*δέ in apodosi.*"

δή (the unemphasised form of ἦ-δη, Lat. *iam*) is a temporal particle meaning *now, now at length, by this time*: *e.g.* ἐπεὶ δή *when now* ; νῦν δή *now at last* ; δὴ τότε a strong *then* (lit. *then, at that time*) ; οὕτω δή *thus now* or *then* ; πολλοὶ δή *many now* ; τόδε δὴ πέμπτον ἔτος *this is now the fifth year* ; ῥηΐτεροι . . . δὴ ἔσεσθε ἐναιρέμεν *easier will ye now be to slay.*

εἰ (αἴ), an *exclamatory* particle : εἰ δ' ἄγε *now, come* ; or *come now* ; *go to.* It occurs with wishes alone and in εἴθε, εἰ γάρ.

ἠέ (ἤ) means (1) *either, or* ; (2) *than* ; (3) ἤ (ἠέ) . . . ἤ (ἠέ) have the meaning of εἴτε . . . εἴτε, *sive . . . sive* (*seu*).

ἦ-μέν . . . ἦ-δέ means *both . . . and* : ἠδέ and ἰδέ standing alone mean *and.*

θήν gives a mocking emphasis (like δήπου, *credo*), *I suppose, I trow* : *e.g.* οὐ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀτήμωρ *not again, I trow, will his bold spirit move him.*

μάν, μήν, μέν are all forms of the same particle. They

give lively emphasis. Sometimes the translation must be *yet, howbeit,* when a clause *adversative in itself* is introduced: *e.g.* οὔ φημιν δώσειν· ἦ μὴν Τρῶές γε κέλονται *howbeit the Trojans truly bid him.*

νύ (the Attic *νύν*) gives a slight emphasis: τίς νυ *who, now?*

οὖν in Homer does not mean *therefore* or *then* (inferential). It merely gives a slight emphasis and may frequently be translated by *withal*: *e.g.* φημὶ γὰρ οὖν *for I say withal*; ἐπεὶ οὖν *when now.* It is frequent (as in Attic) in the combinations εἴτ' οὖν . . . εἴτε, οὔτ' οὖν . . . οὔτε.

πέρ gives emphasis. Though frequently appearing in Concessive clauses, it never of itself means *although.*

τε is used (1) like the Latin *que* as a copulative conjunction; (2) it marks a statement as *general,* and is accordingly frequent in maxims, proverbial sayings, general statements, similes. In this use it is incapable of translation. For its generalizing force compare the Latin *que* (with which it is identical) in *ubique, quicumque, namque.*

τοι marks an assertion which is common knowledge with the hearers or which they are expected to admit: *surely, we know, thou knowest, it will be admitted,* the Latin *profecto*: *e.g.* ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι *we, thou knowest, boast to be*; μήτι τοι ἀρυτόμος μέγ' ἀμείνων ἠὲ βίηφιν *by skill, we know, the wood-cutter is far better than by force.*

46. Parataxis

We frequently find in Homer two *co-ordinate* clauses where logically one is subordinate to the other. This is called παράταξις, *co-ordination.* Examples are:—

φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη

The leaves that be the wind scattereth on the ground, and the forest buddeth and putteth forth more again, when (lit. *and*) *the spring cometh on.*

αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἁλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς

If so haply she may pity . . ., if she may keep the son of Tydeus from Ilios.

Here we should have had in later Greek ἀποσχοῦσα, *by keeping away.*

οἱ δὴ νῦν ἧαται σιγῇ, πόλεμος δὲ πέπαυται,
ἀσπίσι κεκλιμένοι

They now are seated in silence, for the battle hath ceased.

See also 40.

IV

VERSIFICATION

47. Hiatus

With regard to Hiatus, which is frequent in Homer, the following facts may be noted.

1. A long vowel or diphthong in *thesis* preceding Hiatus is generally shortened: *e.g.* κλῦθί μευ | ἀργυρότοξ': χρυσέῳ | ἀνὰ σκήπτρῳ (with *synizesis* of -έῳ): but Σμινθεῦ | εἴ ποτέ τοι.

2. A long vowel or diphthong in *arsis* remains long: *e.g.* ἡμετέρ|ῳ ἐνὶ οἴκῳ: ἢ εἰ | δή ποτε.

3. Hiatus is often accounted for by loss of the digamma: *e.g.* ἡμετέρῳ ἐνὶ οἴκῳ (*Foikw*): Ἀγαμέμνονι ἥνδανε (*σFαδ-*) θυμῷ.

Obs.—The principle of shortening a long vowel before a vowel following works also inside a word. Thus we get ἴλᾱος and ἴλἄος, λίην and λἴην, βέβλἦαι (a dactyl); and many by-forms, as χάλκεος (*χάλκειος*), ὀλοός (*ὀλοιός*), ὠκέα (*ὠκεῖα*), βαθέης (*βαθείης*).

48. Lengthening of Short Syllables

1. A short vowel is always lengthened before initial ρ, and in certain words before λ, μ, ν, σ, δ: *e.g.* ἐπὶ ῥηϝμῖνος:

πολλὰ | λισσομένη : κατ|ὰ μοῖρ|αν : ἐν|ὶ μεγάρ|ῳ : ἔγκατά | τε σάρκ|ας τε : κατ|ὰ θειν|ούς (for θϜεινούς). These examples are but a few out of a large number.

2. The group of words referred to above also produce a similar lengthening by doubling the initial consonant in Compounds and after the Augment : *e.g.* ἀπο-ρρίπτω : ἐϋ-μμελίης : ἀγά-ννιφος : ἐπι-σσεύω : ἔρριψα : ἐλλίσσετο : ἔδδεισεν (also written ἔδεισεν, though scanned – – ∪).

3. A short syllable in *arsis* is frequently lengthened, especially at a pause in the verse : *e.g.* ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι : χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ.

4. Besides the instances given above and in 1 and 2 the following variations may be noticed. Homer has ἀνήρ and ἀνήρ : Ἄρες Ἄρες together beginning a line : ὄνομα and οὔνομα : φίλε κασίγνητε beginning a line. There are many others. Notice also the following words, where in Attic the vowel is short, but long in Homer : ἶσος, κᾶλός, φᾰ́ω, τίνω.

49. Elision

1. The -αι of the Verbal Endings -μαι, -ται, -νται, -σθαι may be elided : *e.g.* βούλομ' ἐγώ : ἐπικείσετ' ἀνάγκη : πρὶν λύσασθ' ἑτάρους.

2. The οι of μοι, σοι, τοι is occasionally elided : *e.g.* καί μ' οἵῳ ἀμύνετε : οὔ νύ τ' ἀοιδοὶ αἴτιοι.

For further information on Homeric Versification see Prof. Jebb's *Introduction to Homer*, Appendix 5.

ΙΛΙΑΔΟΣ Ζ.

Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης.

Aias and other Achaian chiefs slay divers of the Trojans.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
ἄνδρα βαλών, ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
υἱὸν Ἐυσσώρου Ἀκάμαντ' ἠΰν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐυκτιμένῃ ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
ἀλλά οἱ οὔ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον

πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.
Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐυρρείταο παρ' ὄχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἕλε Λήιτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Agamemnon persuades Menelaos to kill Adrestos, whom he would have spared.

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη

πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. / πὰρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος·
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
"ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν."
ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·
"ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως
ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων; τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖράς θ' ἡμετέρας, μηδ' ὅν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι."
ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών· ὁ δ' ἀπὸ ἕθεν ὦσατο χειρὶ
ἥρω' Ἄδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

The battle going against the Trojans, Helenos bids Aineias and Hektor rally them, and Hektor thereafter to go into Troy and bid the women make entreaty to Athene for the town.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀΰσας·

"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
νεκροὺς ἄμ πεδίον συλήσετε τεθνηῶτας."
ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·
"Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἣ δὲ ξυνάγουσα γεραιὰς
νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἴξασα κληῖδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
εἶναι ἐνὶ μεγάρῳ καί οἱ πολὺ φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἥνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,

αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὅν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."
ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἅλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀύσας·
"Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον ἠδὲ γέροντσιν
εἴπω βουλευτῆσι καὶ ἠμετέρῃς ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας."
ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Diomedes encountering Glaukos asks him of his lineage.

Γλαῦκος δ' Ἱππολόχοιο πάις καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

"τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἐγώ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήιον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἁλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὡς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."

Glaukos shews himself to be the son of Hippolochos, son of the famous Bellerophon, whose story he tells.

τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
"Τυδεΐδη μεγάθυμε, τί ἦ γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·

ὣς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ' ἀπολήγει.
εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' ἐὺ εἰδῇς
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
ὤπασαν· αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
'τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελοῦσῃ.'
ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·
κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμίμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἶξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.

αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἶσε λόχον· τοὶ δ' οὔ τι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠὺν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,
δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἰσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν·
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἦ τοι ὁ κὰπ πεδίον τὸ Ἀλήιον οἷος ἀλᾶτο
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·

πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι."

Diomedes, hearing the words of Glaukos, will not fight with him, and the twain swear friendship.

Ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὅ μειλιχίοισι προσηύδα ποιμένα λαῶν·
"ἦ ῥά νύ μοι ξεῖνος πατρώιός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας.
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῶ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.
ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
κτείνειν, ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὅν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."
Ὣς ἄρα φωνήσαντε καθ' ἵππων ἀΐξαντε
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.

ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβεν
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Hektor comes into Troy and to the palace of Priam, where he finds Hekabe, who offers him wine.

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἅλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγειν
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
ξεστῇς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν·
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν.
ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν

πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἕτῃσιν."

Hektor will not drink, but bids his mother entreat Athene for the Trojans.

τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
"μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογυιώσῃς μένεος, ἀλκῆς τε λάθωμαι·
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
ἄζομαι· οὐδέ πῃ ἔστι κελαινεφέι Κρονίωνι
αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·
πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὡς δέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄιδος εἴσω,
φαίην κεν φίλον ἦτορ ὀιζύος ἐκλελαθέσθαι."

Hekabe takes a broidered robe from her store, and with the women makes entreaty of Athene in the temple of the goddess.

ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤιξε Θεανὼ καλλιπάρῃος,
Κισσηίς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
"πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα."
ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hektor finds Alexandros and chides him for that he stays from the battle. Alexandros will go forth.

ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκειν
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εἶρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμωῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
"δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀυτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἄν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηίοιο θέρηται."
τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τούνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον.
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἧμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῷ

λώιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω·
ἦ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' ὀΐω."

Helen bemoans her ruinous life, and speaks with slight of Alexandros. She would talk with Hektor who will not stay.

Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισιν·
"δᾶερ ἐμεῖο, κυνὸς κακομηχάνοο κρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὅς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τοὔτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῶ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν."

τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
"μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
Τρώεσσ', οἵ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,

ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·
οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

Hektor seeks his wife Andromache in his own house, but she is gone to the town wall with their child.

ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐυπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν·
"εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐυπέπλων,
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐυπλόκαμοι δεινὴν θεὸν ἱλάσκονται;"
τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
"Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐυπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐυπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἣ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει
μαινομένῃ ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη."

Hektor meets Andromache near the Skaian gate. She prays him to stay from the battle, lest he be slain and she be made a widow and his babe an orphan.

ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐυκτιμένας κατ' ἀγυιάς.
εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ,
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὖτως,
Ἕκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετόωσαν,

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄιδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀίεσσιν.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
τὴν ἐπεὶ ἄρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος·
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων ἐὺ εἰδώς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Hektor will not be let from the battle. He foretells his own death, and the taking of Troy, and Andromache's carrying into captivity.

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
"ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὣς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο.
ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας.
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
'Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι."

Hektor kisses his son and prays Zeus to make the boy valiant and great. He bids Andromache go to her house.

ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ·
ἂψ δ' ὁ πάις πρὸς κόλπον ἐυζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,

ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν,
αὐτὰρ ὅ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπε δ' ἐπευξάμενος Διί τ' ἄλλοισίν τε θεοῖσιν·
"Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν·
καί ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δῆιον ἄνδρα, χαρείη δὲ φρένα μήτηρ."
ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἑόν· ἣ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄιδι προϊάψει·
μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."

Andromache and her women make moan for Hektor as for one already dead.

ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκειν

ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἴξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris overtakes Hektor by the gate, and the two leave the town together.

οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὅ γ' ἐπεὶ κατέδυ κλυτὰ τεύχεα ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείῃ ποδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐυρρεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὦμοις ἀίσσονται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 510
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκειν
καγχαλόων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν 515
στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὐάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
"ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες."
τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ· 520
"δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσιν
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιούς."

NOTES.

[In the following notes *Gr.* refers to Thompson's *Homeric Grammar* (Rivingtons), and the heavy figures following refer to sections of the Grammar.—A note like the following, '**βῆ** : *ἔβη*' means that the Attic form of **βῆ** is *ἔβη*, with which the student is supposed to be familiar. Similarly '**πῆξε** : *πήγνυμι*' means that the student will find **πῆξε** under *πήγνυμι* in his lexicon.—References to the *Iliad* are made by capital letters, thus: B 29; references to the *Odyssey* by small letters, thus: *β* 34.]

1. **οἰώθη** : 'was left to itself,' by the gods. For the form of the verb cp. 6 *n*.

2. **ἴθυσε . . . πεδίοιο** : 'swayed across the plain.'—**πεδίοιο** is a local (not partitive) gen. *Gr.* **61** A.

3. **ἀλλήλων** : 'as they aimed at one another.'—**ἰθυνομένων** is gen. absolute with no subject expressed.

4. **στομαλίμνης** : 'the estuary.' What estuary, is unknown. There is another reading, *Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων*.

5-65. A short '*Αριστεία* or Story of the Prowess of various Greek heroes, Aias, Diomedes, Euryalos, Menelaos, Agamemnon.

5. **Τελαμώνιος** : 'son of Telamon.' This ordinary form of the adj. is frequently used in poetry as a patronymic, instead of *e.g.* *Τελαμωνιάδης*.

6. **ῥῆξε** : *ἔρρηξε*. The omission of the augment is an habitual, but by no means invariable, characteristic of Epic poetry.

φόως (*φῶς*) **ἔθηκε** : 'brought salvation,' lit. *light*. This use of *τίθημι* in the sense of *to cause* or *produce* is common.

7. **Θρῄκεσσι.** In the Ionic dialect *η* will be continually found corresponding to *ᾱ* in Attic. This word would in Attic prose be replaced by *Θρᾳκίοις*, but the poets prefer the form *Θρῇξ*. (The Epic dialect is Old Ionic, and Herodotus wrote in New Ionic.)—**τέτυκτο**: *τεύχω*. Translate, 'was.'

9. **φάλον** further defines *τόν*, a common kind of apposition in Homer. Cp. *Τρῶας δὴ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον*. The *φάλοι* were probably metal projections, originally representing the horns and ears of the wild beast's scalp out of which, as there is reason to believe, the Greek helmet was originally developed. These projections took various forms.

10 **πῆξε**: *πήγνυμι*.—**πέρησε**: *περάω, pierce*.

11. **τὸν . . . ὅσσε**: cp. 9 *n*.

12. **ἔπεφνε**: reduplicated aorist from *φένω*. *Gr.* 32, 6.

14. **βιότοιο**: 'substance.' In Attic *βίος* also is frequently found in this secondary sense.

15. **φιλέεσκεν**: 'used to entertain.' For the form of the tense cp. *Gr.* 39. -**ἔπι** governs *ὀδῷ*, as the accent shows.

16. **τῶν** (demonstrative): 'those friends.'

17. **ὑπαντιάσας**: 'facing the foe.' -**ἄμφω, θυμόν**: double acc. as usual with verbs of depriving. Diomedes is subject of **ἀπηύρα** (*ἀπαυράω*).

19. **ἔσκεν** (*εἰμί*): cp. 15 *n*. **ὑφ-ηνίοχος**, 'the charioteer,' driving to assist (*ὑπό*) the chief warrior, who did the fighting. **γαῖαν ἐδύτην**: 'went beneath the earth,' to the realms of the dead. There is no reference to burial.

21. **βῆ**: *ἔβη*.

22. **νηΐς**: adj., 'of a fountain,' a Naiad. The word is connected with *νάω, to flow*.

24. **σκότιον**: 'secret,' a word often used of children not born in wedlock.—**γείνατο**: *γείνομαι*. This tense is transitive, the pres. and imperf. are intransitive.

25. **μίγη κ. τ. λ.**: 'he was united with her in affection and love.'—**ὅεσσι**: for the commoner form *ὁίεσσι* (*ὅις*), the iota being dropped for metrical convenience.

26. **ὑποκυσαμένη**: 'having conceived.'

27. **καὶ μέν** (Attic *καὶ μήν*) draws attention sharply to what follows, 'And lo.'—**τῶν** : demonstrative.

34. **ἐυρρείταο**. For the form cp. *Gr.* 17.

35. **Ἔλε** (*εἶλε*) : 'slew.' The Attic poets also use the verb in this sense.

38. **οἱ** : dative (ethic) of the pronoun.—**ἀτυζομένω** : 'flying in terror.' The gen. as in 2.

39. **βλαφθέντε** : 'brought up,' *i.e.* entangled and stopped. Cp. Ψ 571 *βλάψας δέ μοι ἵππους*, 'thou didst hinder,' by getting in the way ; *ib.* 782 *ἔβλαψε θεὰ πόδας*, 'hampered.' —**ἀγκύλον** indicates the curved form of the front of the chariot.

40. **ἄξαντε** : *ἄγνυμι*.—**ἐν πρώτῳ ῥυμῷ** : 'at the end of the pole,' where the yoke was fastened ; like *ἐπ' ἄκρῳ* [*ῥυμῷ*] E 729. The adj. is used as in *ἡ νῆσος μέση*. Cp. 118, and Ψ 373 *πύματον δρόμον*, 'the last part of the course.'

41. **ᾗ** : dat. of *route* taken. Not equivalent to *οἷ*, *whither*.

45. **λαβὼν . . . γούνων** : 'taking him by the knees' ; a common use of the genitive, which indicates the point *from which* a thing is seized.

46. **ζώγρει** (*ζωός*, *ἀγρεῖν*) : 'take me alive.' In E 698 the imperf. *ζώγρει* = 'brought him to life,' being a compound of *ζωή* and *ἀγείρω* or *ἐγείρω*.

47. **ἐν** : supply *οἴκῳ*, a common ellipse. — **κεῖται** : 'are stored.' The word is regularly used as the perf. pass. of *τίθημι*.

48. **πολύκμητός τε σίδηρος** : 'iron (implements) wrought with much labour.' The working of iron was of course a difficult matter in early days, especially as by primitive methods of smelting it would be obtained not in the pure malleable condition, but combined with a certain amount of carbon, making it more like steel or cast-iron, hard and brittle.

49. **κεν** : cp. *Gr.* 69. *κεν* and *ἄν* appear originally to have meant *then, at that time, in that case*. In Attic regularly, and in Homer not infrequently, *ἄν* is used to mark *in*-definiteness of time or occasion, just as in Latin *olim*, which originally meant *at that time*, came to mean 'at *a* former time,' 'formerly,' and then 'at times,' 'at *any* time.' **τῶν** : 'therefrom,' partitive.

50. **εἴ κεν.** This well illustrates the meaning of *κεν* just given: 'if he should *then* (in the supposed case of your sparing my life) learn.' It may, however, be that here the *κεν* is inserted merely to balance the *κεν* preceding, and has no particular force. Observe that in Homer *κεν* and *ἄν* are frequently found in a *protasis* with the optative, whereas in Attic only the simple *εἰ* can be used. In A 60 *κεν* may be translated 'withal': the use is the same as here.—**πεπύθοιτο**: reduplicated aorist.

51. **ἔπειθεν**: observe the force of the tense, 'sought to persuade.'

53. **ᾧ**: *suo.*—**καταξέμεν**: aor. inf., not future. Cp. *εἰπέ-μεν* = *εἰπεῖν*, and see *Gr.* **43**.

54. **θέων**: *θέω*. The gen. pl. of *θεός* and *θεά* is *θεῶν*.

55. **ὦ πέπον, ὦ Μενέλαε**: 'My good Menelaos!' The vocative is originally a term of affection (cp. Polyphemos' *κριὲ πέπον*, to his ram), but often used, as here, with a tone of remonstrance. In two passages *ὦ πέπονες* is used in the distinct sense of 'weaklings!' as a term of scorn. The Homeric word has probably nothing to do with *πέπων* = *ripe* (Sanskr. *pakvá*), but is more likely connected with Sanskr. *pāka, young, simple, foolish.*—**ἦ** emphasizes the question.—**κήδεαι**: Attic *κήδει*. *Gr.* **46**.

56. **ἦ**: as in 55. Translate, 'Tell me, hast thou had the best done for *thee?*' **σοί** is emphatic.—**ἄριστα** is not adverb., but subject of *πεποίηται*, since the impersonal *ποιεῖταί τινι κακῶς* is not Homeric.

57. **τῶν**: demonstrative.

59. **φέροι**. All wishes and commands being 'primary' and not 'historic,' the subjunctive should strictly follow: but by attraction an optative is usually followed by an optative.—**κοῦρον**: 'babe,' a quite unique use; it elsewhere connotes rather a man in the prime of life.—**μηδ' ὃς φύγοι**: 'may not even he [the babe] escape.'

60. **ἐξαπολοίατο** (*-οιντο*): for the form, which is occasionally found even in Attic prose, cp. *Gr.* **46** *ad fin.*—**ἀκήδεστοι καὶ ἄφαντοι**: 'unfuneralled, blotted out.' Cp. Shakespeare's 'unhousel'd (without the Holy Eucharist), unanel'd' (without Extreme Unction).

61. **ἀδελφειοῦ**: wherever this form is found, we should no

doubt with Ahrens read *ἀδελφεόο*; all the other cases in Homer are from *ἀδελφεός*.

62. **αἴσιμα παρειπών**: (observe the lengthening of *πᾰρ-* before the suppressed *F* of *εἰπών*): 'with righteous persuasion.' Homer rarely passes a judgment on the actions of his characters. Against this approval of cruelty, may be set Ψ 176 *κακὰ φρεσὶ μήδετο ἔργα*, where the human sacrifice is condemned.—**ἔθεν** = *οὗ*, = *ἑαυτοῦ*: *Gr.* **21**.—**ὤσατο**: *ὠθέω*.

64. **οὗτᾰ**: cp. *ἕκτᾰ* from *κτείνω*.

66-118. Nestor cheers on the Greeks. Helenos bids Aineias and Hektor rally the Trojans, after which Hektor is to go into the city, and bid his mother and all the women offer a *πέπλος* and prayers to Athene. The Trojan host is rallied and Hektor goes away to the city.

68. **ἐνάρων ἐπιβαλλόμενος**: 'throwing himself on the spoil.' For the gen. cp. χ 310 *Ὀδυσῆος ἐπεσσύμενος*.

69. **ὥς κεν**: 'in order that.' In Attic *ὡς ἄν* is in the poets used in a final sense. For the *κεν* cp. 49 *n*.

70. **τὰ** (demonstrative) . . . **νέκρους**: for the double acc. cp. 17 *n*.

71. **συλήσετε**: 'ye shall (*i.e.* ye can) spoil'; a potential future.—**ἄμ**: *ἀνά*.

73. **ὑπ' Ἀχαιῶν**: 'would have retired before (lit. *by means of*) the Achaians,' according to the common idiom; *e.g.* *ἀπέθανεν ὑπό, he died at the hands of*.

74. **ἀναλκείῃσι** (*-είαις*): cp. 7 *n*., and *Gr.* **17**.

76. **ὄχ'**: a word occurring only in the phrase *ὄχ' ἄριστος*. Its origin is uncertain. It has been referred to Sanskr. *vahu* = *very*.

79. **πᾶσαν ἐπ' ἰθύν**: 'for every enterprise,' lit. *going*.

81. **αὖτε**: *after this*, 'yet.'

82. **πεσέειν**: fall in rout into the hands of their women.' He speaks ironically.

83. **ἐπεί κε** with aor. subjunctive = *futurus exactus*; 'when ye *shall have* pushed forward.' For **κε** cp. 49 *n*.

86. **Ἕκτορ, ἀτὰρ σύ**: the order is due to a sense of the importance of putting the name first; cp. 429.

87. **ἡ δὲ . . . θεῖναι** (v. 92): apparently an anacoluthon for *ἡ δὲ θέτω*, 'she must place.' The infin. for imperative is not found elsewhere in Homer with a nominative subject expressed, though a nominative is implied in H 79. With an accusative subject it is found in Γ 285.

88. **νηόν**: '*to* the temple'; cp. K 195 *ὅσοι κεκλήατο βουλήν*.

89. **ἱεροῖο**. Curtius connects the word with the Sanskrit ish-ira-s = *vigorous*, etc. If this is correct, we have a ready explanation of such expressions as *ἱερὸν μένος*, *ἱερὴ ἐλαίη*, *ἱερὸς ἰχθύς*. As applied to *νύξ*, *κνέφας* and the like, the meaning *vigorous* would seem to have developed into *mighty*, *vast*, *mysterious*; with *φάος*, *ἦμαρ*, etc., into *glorious*, *splendid*. The later sense *sacred*, *divine*, which at last superseded the others, would easily spring out of either of these two classes of meanings.

90. **ὅς οἱ**. As *οἱ* has the digamma (*Fοι*), *ὅς* should, according to Homer's usual practice, be lengthened. There are, however, some 617 instances where the force of the digamma appears to be neglected (as against 3354 where it is observed). No theory for this divergence of practice has yet obtained general acceptance, *Gr.* pp. 7 ff.

The mention of the *peplos* carries our thoughts to the Panathenaic festival at Athens. But the idea of propitiating divinities by clothing their images with costly robes is not only one of the most natural and universal of primitive cults, but survives in full force to the present day in many parts even of Western Europe. It was particularly appropriate to the goddess who presided over feminine handiwork, including weaving.

The appeal to Athene is made not because she is the special guardian of Troy, but because she is recognised as the protector and strength of Diomedes; only through her can his valour be abated. The title of *ἐρυσίπτολις* (305) is general. In virtue of her warlike nature she is the guardian of citadels, where her temple stands.

92. The words **ἐπὶ γούνασι** seem to imply a seated image: that is, a rude wooden *ξόανον* such as survived in many Greek temples to historic times. Later legend connected such an image, the Palladium, with the fate of Troy.

94. **ἦνις**, according to the old explanation, is from *ἔνος* (*ἐνιαυτός*), and means 'one year old.' It has also been

interpreted (1) *shining* (√ **ἀν** : cp. **ἤνοψ**), and (2) as from **ἄνω**, as if it meant *grown up* or *perfect*.—**ἠκέστας** : 'untouched by the goad.' The **ἠ** must represent an original **ᾰ** lengthened (as in **ἀθάνατος**, **ἠγάθεος**, etc.) by the ictus. The word occurs only here.—**ἱερευσέμεν** : infinitive, *Gr.* **43**.—**αἴ** (**εἰ**) **κ' ἐλεήσῃ** : 'if so (in the hope that) she may have mercy.' For the **κε** cp. 49 and 50 *nn.*

96. **αἴ κεν κ.τ.λ.** : 'if so,' etc. This clause explains the previous one. Instead of using a participle ('*by keeping back* the son of Tydeus'), the poet prefers to make the clause *parallel in structure* to the preceding. This is called *parataxis*, a common figure in Homer. The gain in vigour is obvious.

98. **κάρτιστον** : *i.e.* **κράτιστον**, by a common transposition of the liquid.

99. **ἐδείδιμεν** : a pluperf. from **δείδω**.

100. **ἐξ-έμμεναι** : **ἐξ-εῖναι**, 'born from.'

101. Notice the double neglect of the digamma in **τὶς Foι**, and **μένὸς Fισοφαρίζειν**. Bentley, with characteristic audacity, proposed to read **οὔ τίς οἱ** and **ἀντιφερίζειν**, and most editors have actually followed him.

103. **ὀχέων**. Virgil similarly uses *currus* in the plural, which perhaps suggests the *chariot and its team*.—**ἅλτο** : root aorist from **ἄλλομαι** (Att. **ἅλομαι**).

104. **δοῦρα**. We should have expected **δοῦρε**, as two is the regular number for the Homeric warrior.

106. **ἔσταν** : **ἵστημι**. *Gr.* p. 51, bottom.

108. **φάν** : *i.e.* **ἔφαν**, the original form of the 3rd pl. imperf. from **φημί**. Att. **ἔφασαν**, from analogy of sigmatic aorist.

109. **ὣς ἐλέλιχθεν** : an exclamatory clause used as a subordinate, as not infrequently both in Homer and Attic ; we may say there is an ellipse : '(seeing) how they rallied.' Cp. 166 and Δ 157.—**ἐλέλιχθεν** (Attic **-ησαν**) and the kindred forms are by an error for **ἐFελιχθ-** (**ἑλίσσω**). They are distinct from **ἐλελίζω**, *to shake*, which seems to be from root **λιγ** for *rag*, Sanskr. *rēg*. Cp. Λ 530.

113. **βείω** : Attic **βῶ**. But Homer continues with **βήῃς**, **βήῃ** (not **βείῃς**).—**ὄφρα ἂν βείω** : 'until I shall have gone.'

114. **βουλευτῆσι**. The word **βουλευτής** does not recur in Homer, but the **βουλή** was an integral part of the Homeric

polity. The members of it are usually called *γέροντες*, and in the case of the Trojans *δημογέροντες*: cp. Γ 149.

115. **ἀρήσασθαι**: *ἀράομαι*.

118. **ἄντυξ κ.τ.λ.**: 'even the rim that ran uttermost (*i.e.* at the edge) about his bossed shield.'—**ἀμφί**: 'on both sides.' For **πυμάτη**, cp. 40 *n.* The hides of which the body was formed were turned up at the outer edge of the shield to form a rim, and so prevent any friction against the edge of the metal facing. This is the *ἄντυξ*. Hektor walks with his shield hanging—probably at his back—by the *τελαμών*.

119-236. Diomedes and Glaukos meet in front of the fighting-men on either side, and Diomedes not recognising the other asks him of his name and lineage. On hearing Glaukos' answer, Diomedes recalls that his own grandfather Oineus and Glaukos' grandfather Bellerophon were friends, and declares that this hereditary tie makes himself and Glaukos friends also. They must not fight each other, but seek adversaries elsewhere amid the battle. Both then leap down from their chariots and clasp one another's hands with assurances of amity. The scene ends with an exchange of armour between the two warriors, in which transaction Diomedes (who proposes the exchange) gets the best of the bargain; for while his own armour was of bronze, that of Glaukos was of gold.

120. **ἀμφοτέρων**: the two armies.

123. **ἐσσι**: Attic *εἶ*.

124. **ὄπωπα**: *σε* is somewhat awkwardly omitted.—**μέν** gives emphasis.

126. **θάρσει**: modal; 'in thy hardihood.'—**ὅ τε**: 'inasmuch as,' 'in that,' 'seeing that'; strictly, *with regard to the fact that*. *ὅ* alone and *ὅ τι* are similarly used. *ὅτε*, *when*, is frequently used in a causal sense, but this *ὅ τε* is distinct from it. *Gr.* **59**. Cp. 524.

127. **δυστήνων κ.τ.λ.**: 'Luckless are the fathers whose children face my might.'—**τε**: *Gr.* **125**, 2.—**ἀντιόωσιν**: for *ἀντιόουσιν* (from *ἀντιόω* for *ἀντιάω*) by assimilation, *Gr.* **29**.

130. **οὐδὲ γὰρ οὐδέ**: the emphasis given by the repetition may be expressed thus,—'for not Dryas' son either, not the mighty Lykourgos was for long.'—**δήν**: adv. for adj. *δηναιός*. The legend said that the contest arose when Dionysos was

bringing to Europe the orgiastic mysteries of Phrygia. Lykourgos was king of the Edônes. This and similar stories are evidently reminiscences of opposition offered to the introduction of a new and foreign worship.

132. **τιθήνας.** This title recalls the Mænads of later Dionysos-worship. It appears to have had a peculiar mystic significance, from the words of Soph. *O.C.* 1050 *πότνιαι σεμνὰ τιθηνοῦνται τέλη θνατοῖσιν*, 'the Great Goddesses (Demeter and Persephone) cherish dread rites for mortal men.' The mænads typified the nymphs who nursed Dionysos at his birth. Dionysos is mentioned again in the *Iliad* Ξ 325, and twice in the *Odyssey*, all probably passages of later origin. It is therefore not improbable that 130-141 are an interpolation; to this conclusion the virtual repetition of 129 in 141 strongly points. The introduction of the worship of Dionysos was comparatively late.

133. **σεῦε**: 'chased.'—**Νυσήιον.** The sacred mountain of Nysa was an integral part of the Dionysos legend, and may be connected with the name of the god himself. The stories speak of several Nysas in various localities, so that the mountain appears to have travelled with the cult.

134. **θύσθλα**: a word of doubtful meaning. It would naturally mean the thyrsi, but the Scholia give as also possible meanings, *branches*, *vines*, or a collection of the various instruments of the Dionysiac worship.—**κατέχευαν**: *χέω*. The *υ* is due to the digamma in the stem, *quasi κατέχεϝαν*.

135. **βουπλῆγι**: another doubtful word, explained as (1) *ox-goad*; or (2) *pole-axe*, its meaning in later writers.

136. **δύσεθ'**: a sigmatic aorist inflected with the thematic vowels. Cp. *ἴξε* 172: *Gr.* **32.** 7. The line is evidently modelled on Σ 398 *εἰ μή μ' Εὐρονόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ*. The opinion expressed above as to the lateness of this passage is further strengthened by the Odyssean phrase *θεοὶ ῥεῖα ζώοντες* in 138, and the use of *τυφλός* in 139. *ἀλαός* is the Homeric word for blind, and *τυφλός* occurs only here in Homer.

137. **ὁμοκλῇ**: causal, 'at his foe's rebuke.'

139. **τυφλὸν ἔθηκε**: 'made blind,' a common use of the verb.

143. **ὥς κεν**: cp. 69 *n.* The assonance in **ἆσσον . . . . θᾶσσον** is evidently intentional, and gives additional vigour to the taunt.—**ὀλέθρου πείρατα** may mean either (1) 'the bonds

(lit. *ropes*) or toils of death,' or (2) 'the bourn of death,' *i.e.* the bourn or limit (to life) which death is : cp. *τέλος θανάτοιο.*

145. **τί ἦ** : cp. 55 *n.*

146. **δέ** marks the apodosis, a common use in Homer and one occasionally found in Attic.

147. **τ'** : cp. 127 *n.*

148. **τηλεθόωσα** : by assimilation for *τηλεθάουσα.* Cp. 127 *n.* —**ἔαρος δ', κ.τ.λ.** The poet means '*when* the season of spring comes,' but he says, '*and* the season' etc., by the figure called *parataxis.* Cp. 96 *n.* and *Gr.* **68.**

149. **φύει** : apparently intransitive ; but the verb is intransitive nowhere else in Homer, and there is special awkwardness here, because *φύει* in the previous line is transitive. Of course we may translate here 'one generation brings forth,' but then there is a loss of symmetry with the intrans. *ἀπολήγει.*

150. **δαήμεναι** : (Attic *δαῆναι*) : from *ἐ-δά-ην*, from √ΔΑ found reduplicated in *δι-δά-σκ-ω.* The apodosis to **εἰ δ'** is found in 152, *ἔστι πόλις.*—**πολλοὶ δέ κ.τ.λ.** is a parenthesis, as indicated by the colon before and after it.

152. **μυχῷ Ἄργεος** : *i.c.* in the corner of the *Peloponnesus*, as in B 287, Γ 75, etc.

153. **ἔσκεν** (*εἰμί Gr.* p. 54) : 'used to live,' iterative tense.—**κέρδιστος.** Odysseus belonged to the family of Sisyphos, and references to the deceitfulness of the Sisyphidæ are common in the Greek poets.—**γένετ'** : Attic *ἐγένετο.*

155. **ἔτικτε** : 'was father of.' Observe this use of the tense, and cp. *τίκτει*, 'is (or was) the parent of,' a common use.

157. According to the legend given by the Schol., Bellerophon, who was originally called 'Ἱππόνοος, got his name from slaying one Βέλλερος, a prince in Corinth. Being exiled for blood-guiltiness, he came to Argos (or Tiryns) to seek purification from King Proitos. But this of course is not Homeric, the idea of purification for blood being altogether later. The story of Bellerophon is beautifully told in Morris's *Earthly Paradise*, under the titles of *Bellerophon at Argos* and *Bellerophon in Lycia.*

158. **ἔλασσεν** : Att. *ἤλασε.* This and the next line appears to anticipate what follows, the 'driving from the land' meaning the errand to Lykia.—**Ἀργείων** : depends on *δήμου.*

159. **οἱ** : Proitos. The object of *ἐδάμασσεν* is Bellerophon. Zeus had brought Bellerophon into Proitos' power, by making him an exile from his own country.

160. **Ἄντεια** : called *Σθενέβοια* in the later legend.—**ἐπεμήνατο κ.τ.λ.** : was mad to unite with him in secret love.'

162. **ἀγαθὰ φρονέοντα** : 'for he was noble-hearted,' *i.e.* had too high a *sense of honour* to yield. *ἀγαθός*, which is connected with *ἄγαμαι*, meant primarily *admirabilis*. Now, since what the primitive or savage man most admired was prowess, and the men of especial strength and courage were those who became the leaders in the tribe, *ἀγαθός* came to be applied especially to the *nobles* of a tribe or race, and *noble by descent* remained one of the commonest meanings of the word through classical times. From this the transition to the meaning of the text is easy and natural. We are reminded of the familiar maxim *noblesse oblige*. It is important to note that in Homer *ἀγαθός* regularly implies 'that which is good of its kind'; the idea of an absolute standard of moral virtue, which is connoted by our phrases 'a good man,' 'a good deed,' and the like, is later than Homer.—**δαΐφρονα** : 'wise,' in the *moral* sense ; as the word is used in the Bible.

164. **τεθναίης ἠ** : 'mayst thou lie dead, if thou slay not.'—**κάκτανε** : for *κάτ-κτανε*, for *κατά-κτανε*.

165. **μ'** : *i.e.* *μοι*, as *σ'=σοί* A 170. This elision is not found in Attic.

166. **οἷον ἄκουσέν** : '(to think) what a thing he had heard.' Cp. 109 *n*.

167. **ῥ'** : probably a corruption of an original *Ϝ'=ἑ*, as in 158 above, Δ 524, etc.—**σεβάσσατο κ.τ.λ.** : 'for his soul had shame of that.'

168. **σήματα λυγρά** : 'a token baleful.' Though we may regard this as 'plural for singular,' the plural serves to suggest the actual 'characters' spoken of in the next line. On the *σῆμα* see 176 *n*. The addition of the epithet *λυγρά* produces, as Mr. Monro points out, a kind of oxymoron. The *σῆμα* being properly of a pleasant and friendly import, this one was at once a token and not a token. It seems impossible to deny that these famous lines imply a knowledge of the art of writing in Homeric times. It is, however, to be remarked (1) that the knowledge is attributed to a family with Eastern (Lykian)

affinities; (2) the word *θυμοφθόρα* seems to indicate the frame of mind with which savages regard writing—as a magical process, that is, which is capable of working mysterious effects upon the bearer; in *β* 329 it is used of magic potions, *φάρμακα θυμοφθόρα*, which come from Ephyre, Bellerophon's home. Thus the knowledge of writing is precisely what we should expect at the earliest stage; it is only a knowledge of its existence as a means of communication among certain families from Asia Minor. Prof. Sayce appears to have proved the existence of a syllabary [*i.e.* a mode of writing in which each character represents a syllable, not as ordinarily a single letter] in Asia Minor, quite independent of the Phœnician alphabet. The reference may possibly be to a form of this, or to some yet ruder but effective means of communication, such as we find in the Australian message-stick, or the picture-writing of the North Americans. In any case it is now known that the art of writing was introduced into Greece far earlier than Wolf supposed; it has been traced back to a period which probably coincides with the composition of the later parts at least of the Homeric poems.

To these remarks of Mr. Leaf it may be added (1) that, whatever the characters on this tablet may have been, they form an essential part of a story that was many generations old in Homer's time, and accordingly it is unreasonable to suppose that they can represent anything like the stage of development which the art of writing had reached in his day. (2) The knowledge of this kind of 'writing' was apparently not confined to the Lykian family, if we may take πτυκτῷ to imply that the tablet was fastened up to prevent Bellerophon's reading the message.

On the whole question as to whether the Homeric poems were originally committed to writing, see Prof. Jebb's *Introduction to Homer*, pp. 111 ff.

169. **γράψας κ.τ.λ.**: 'having scratched on a folded tablet many things that should work his death.' *γράφειν* and its derivatives (*γραπτός*, *ἐπιγράβδην*, etc.) always mean 'scratch' in Homer.—**πτυκτῷ**: probably a double wooden tablet with the writing inside and sealed up.

170. **ἠνώγει**: plupf. from *ἄνωγα*.—**πενθερῷ**: the father of Anteia, called Iobates by the later legend.

172. **ἶξε**: cp. 136 *n.*—**Ξάνθον**: the famous river of Lykia.

174. **ἐννῆμαρ**: the regular 'round' number in Homer, followed by *δεκάτη* as in A 53, etc. The entertainment of a guest before inquiring his name was an essential condition of hospitality in days when it was an even chance that a man might be an enemy, so that the inquiry itself would be a mark of suspicion. So at the court of Alkinoos Odysseus is not formally asked his name until the second day of his sojourn, and even simple questions are not put to him on the first day till he has been entertained.

176. **καὶ τότε**: 'then indeed.'—**σῆμα**: this was a token or tally (Latin *tessera hospitalis*) which in primitive times served the purpose of a letter of introduction. It might or might not bear written characters; any object familiar to the recipient would serve. Here it is the *πίναξ* of 169.

177. **ὅττι . . . φέροιτο**: 'which he brought,' the middle voice implying 'for his own behoof.'

179. **ἀμαιμακέτην**: one of the many obscure epithets of Homer: cp. II 328. It is used again of the mast of a ship in a storm *ξ* 311. The old interpretation was *ἄμαχος, invincible*. It is better referred to *μαιμάσσω* (from *μακ*, a secondary form of *μα-*) in the sense *furious, raging*.

180. **πεφνέμεν**: redupl. aor. infin. of *φένω*. *Gr.* **32**, 6.—**θεῖον γένος**: according to the legend in Hesiod, she was the offspring of Typhon and Echidna.

182. **δεινόν**: adverb.

183. **θεῶν τεράεσσι**: 'signs from heaven.' What these were, does not appear.

184. **Σολύμοισι**: Herodotus identifies these with the Milyai, the original inhabitants of Lykia. The Lykians, according to Herodotus, came from Crete, and might naturally be in a state of chronic feud with the Solymoi, whom they had driven inland to the mountains.

185. **καρτίστην κ.τ.λ.**: 'this, said he (Bellerophon), was the mightiest battle of warriors wherein he had entered.'

186. **ἀντιανείρας**: 'peers of men.'

189. **εἶσε**: *ἔζω*. Iobates did not wish himself to kill his guest.

191. **γίγνωσκε**: 'began to understand.'—**θεοῦ γόνον**: because, according to the legend, he was in reality the son of Poseidon.

192. **δίδου**: impf., 'offered.'

193. **τιμῆς βασιληίδος**: 'the honour of his kingdom.'

194. **τέμενος**: 'a domain,' a grant of public land, apparently in gratitude for his services—**καὶ μέν**: 'ay, and.' —**οἱ**: 'to him' (not with *Λύκιοι*).

195. **καλὸν κ.τ.λ.**: 'fair with vineyards and tilth.' The genitives ('of material') go with *τέμενος*.

198. **παρελέξατο**: 'lay by,' 'wedded.' The root is λεχ, as in *λέχος, bed.*—**μητίετᾰ**: nom. sing.; cp. *Gr.* **17.**

200. **καὶ κεῖνος**: 'even he,' whom they had formerly loved and protected. But perhaps 200-202 should follow 205, in which case *καὶ κεῖνος* would mean 'he also.' This order would also bring *τὴν δέ* in 205 closer to *ἡ δέ* in 199, from which it is now too far removed.

201. **κάπ**: by assimilation, for *κάτ* (*κατά*). —**πεδίον τὸ Ἀλήιον**: *i.e.* 'the Plain of Wandering,' for the poet evidently wishes to hint a connection with *ἀλᾶτο*. Note also the alliteration with *ἀλεείνων* in the next line.

202. There was evidently a legend of the madness of Bellerophon, but we know nothing of it from other sources. Madness was regarded as a direct infliction from heaven. The line is translated by Virgil: *ipse suum cor edens, hominum uestigia uitans.*

205. **τὴν δέ**: Laodameia.—**χρυσήνιος**: not used elsewhere of Artemis. Why she is so called does not appear. The same epithet is applied once, *θ* 285, to Ares, though Homer always represents him as fighting on foot. Artemis is more than once spoken of as bringing sudden death to women; cp. 428.

206. **ἔτικτε**: cp. 155 *n.*

207. **μάλα πολλά**: 'very instantly' (urgently).

208. A fine and famous line.

211. The lineage of Glaukos was no doubt an important tenet among the Asiatic Ionians, some of whom, according to Herodotus, had taken his descendants to be their kings.

214. **μειλιχίοισι**: *λόγοις* omitted. So even in Trag.; cp. Æsch. *Eum.* 635 *εὔφροσιν δεδεγμένη*, where the touch may be intentionally epic.

215. **ἦ ῥά νύ κ.τ.λ.** : 'now verily, then, I find in thee (**μοι** ethic dat.) a friend from of old of my father's house.' Diomedes' meaning is clear, though he expresses it strangely.

216. **Οἰνεύς** : Diomedes' grandfather, father of Tydeus.

220. **ἀμφικύπελλον** : 'double-handled.' The word is probably from *κυπέλη*, connected with *κώπη, handle* (cp. Lat. *capulus*).

221. **μιν** : the cup. He means that he still keeps it as an heirloom.

222. **Τυδέα** : a very unusual acc. with *μέμνημαι* in Homer. The case suggests the meaning, 'I do not remember *about*.' **—κάλλιφ'** = *κάτ-λιπε*.

224. **τῶ** : *therefore*.

225. **τῶν** : *i.e.* the Lykians.

226. **καί** : *even* ; *i.e.* as well as on an occasion like the present, when we are standing *ἐν προμάχοισι*.

228. **κιχείω** : cp. 113 *n.* *Gr.* **41.** 4.

229. **δύνηαι** : Att. *δύνῃ* ; *Gr.* **46.**

230. **ἐπαμείψομεν** : hortatory subjunctive.

234-236. An almost burlesque ending to one of the most delightful episodes in Homer. As an exhibition of humour in connection with mortal affairs it stands alone in Homer, who otherwise reserves his humorous touches for the gods. The oxen are mentioned merely as a measure of value, just as we reckon by sovereigns.

237-311. Hektor goes to Troy and bids his mother, Hekabe, in company with all the other women of the city, offer prayer and sacrifice to Athene in her temple. This they do, at the same time presenting the goddess with a richly broidered peplos.

237. The oak-tree at the Skaian gate is mentioned I 354 and elsewhere. Note that whereas *φηγός* = oak, the Lat. *fagus* = *beech*. Prof. Max Müller connects the words with *φαγεῖν to eat*, and suggests that the name *food-tree*, given by our Aryan forefathers to the oak in the 'bronze and oak age,' was in the 'iron and beech age' transferred to the beech.

238. **θέον** : *θέω*.

239. **εἰρόμεναι** (ἔρω) **παῖδας** : 'asking *about* their sons' : the so-called *Schema Homericum.*

240. **πόσιας** : Att. *πόσεις.*—**ἀνώγειν** : 3rd pers.

241. **πολλῇσι κ.τ.λ.** : 'sorrow hung over (lit. *had been attached to*) many.'

242. On the Homeric house, see Prof. Jebb's *Introduction*, pp. 57 ff.

243. **αἰθούσῃσι.** The Homeric house had two *αἴθουσαι* or colonnades ; one in front of the *μέγαρον*, the other (facing this one) along the wall which divided the *αὐλή* or courtyard from the street. The former appears to have been a vestibule leading to the *μέγαρον*, but not extending the whole width of the latter ; at the sides were small chambers. The whole of this structure, chambers and *αἴθουσα* together, no doubt formed the *πρόδομος.* Hence we find that visitors regularly have a bed made up for them *ὑπ' αἰθούσῃ*, and are also found sleeping in the *πρόδομος.* See Schliemann's *Tiryns*, pp. 201-236, and plan ii.

244. **πεντήκοντα θάλαμοι** : probably in the *πρόδομος* (see previous note), and therefore 'over against' (*v.* 247) those in the *αὐλή* (cp. 247 *n.*)

247. As these twelve *θάλαμοι* are described as *ἔνδοθεν αὐλῆς*, it seems reasonable to suppose that they were additions to the house, built along one wall of the courtyard. — **τέγεοι** : 'roofed' ; *i.e.* provided with roofs for sleeping upon, according to the custom of Eastern countries. This would imply that they were on a scale of proper magnificence.

It has been suggested that the Trojans were in the stage of domestic economy which is known as the 'common house' system [so frequent in mediæval Italy], where a 'joint undivided family' is kept together as a single unit, at least so long as a common ancestor is alive. Such a family regularly includes only the sons and unmarried daughters ; so that we can see a reason why the sons here are in the house, while the married daughters, perhaps by a special favour, are only accommodated with lodgings outside the actual *δόμος.*

251. **ἠπιόδωρος** : *graciously giving*, 'kind,' 'gracious.'

252. **ἐσάγουσα** : into the *αὐλή*, to which the poet has just referred. Hekabe comes out of the house to meet her son. But such an use of *ἐς*, = *out of* (a house, or the like) *into* (an

open space), requires support. Perhaps *ἐσάγουσα* means no more than 'introducing,' 'bringing with her.'

253. **ἐν . . . φῦ** : *tmesis.* See *ἐμφύομαι.* So **ἐκ . . . ὀνόμαζεν.**

254. Hekabe answers her own question in the next line.

257. **ἐλθόντ'** with *ἐνθάδε* : **ἐξ ἄκρης πόλιος** with *ἀνασχεῖν.*

258. **ἐνείκω** (Att. *ἐνέγκω*) : 'till I (shall) have brought'; a *fut. exactum.*

260. **ὀνήσεαι** : Att. *ὀνήσει, Gr.* p. 17.—**πίηθα** : Att. *πίης, Gr.* **41**, *obs.* 1.

261. **μέγα** : adverb.

264. **πότνια μῆτερ** : 'my lady mother.'

265. **μή μ' κ.τ.λ.** : 'lest thou cripple me of my courage.'

268. **εὐχετάασθαι** : by assimilation for *εὐχετάεσθαι.*

270. **θυέεσσιν** : apparently 'burnt offerings' in the general sense. Homer makes no mention of incense properly so called.

271-278. See 90-97.

274. **ὑποσχέσθαι** : inf. for imper.

280. **ἔρχευ** : note this common Homeric contraction of *-εο.*

281. **ἐθέλῃσι** : Att. *ἐθέλῃ, Gr.* **45**.—**ὡς . . . χάνοι** : a wish.

285. **ἐκλελαθέσθαι** : redupl. aor.

287. **κέκλετο** : redupl. aor.

288. **κατεβήσετο** cannot imply that Hekabe descends from an upper floor, for the hall or *μέγαρον*, the common sitting-room of the palace, is always on the ground floor. It can only mean that she went to the inmost recesses of the house, 'into the depths,' as we might say, where the treasure chamber is. For the form of the verb cp. 136 *n.*—**κηώεντα** : apparently from a substantive *κῆϝος = incense* (*καίω*), *i.e. fragrant*; cp. *κηώδης* 483.

289. **οἱ** : dative. Observe the two-fold neglect of the force of the digamma.

290. Homer follows the tradition which made Paris take Helen to Troy by way of Egypt. The author of the *Kypria* (Jebb, *Introduction*, p. 153) brings the pair to Troy on the third day after leaving Sparta.

291. **ἐπιπλώς**: aor. participle of *ἐπι-πλώω*. A 2nd sing. *ἐπ-έπλως* of the same tense is found.

292. **ὀδόν**: acc. of space traversed.—**ἀνήγαγε**: properly 'took away *to sea*.' *ἀνάγεσθαι* is the common Attic for 'put to sea.'

295. **νείατος**: 'nethermost,' from root *ni* = *down*. The idiomatic use of the superlative (instead of comparative) is common in Greek; cp. B 673 *Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν | τῶν ἄλλων Δαναῶν*. So Milton, who frequently affects classical constructions, *Par. Lost* iv. 323-4—

> "Adam, the goodliest man of men since born
> His sons, the fairest of her daughters Eve."

296. **βῆ δ' ἰέναι**: the inf. is explanatory; cp. 463. As the inf. is the dat. of a verbal substantive, the literal meaning is *he went for* (the purpose of) *going*.

298. **ὤιξε**: *οἴγω*.

300. **ἔθηκαν**: cp. 139 *n*.

301. **ὀλολυγῇ**. This and the kindred words *ὀλολυγμός*, *ὀλόλυγμα*, denote specially the *loud joyous sacrificial cry of women*. Unlike the Lat. *ululatus*, *ululare*, they rarely connote *lamentation*; and Virgil's *ululârunt uertice nymphæ*, on the occasion of Dido's union with Æneas, is a similar use to that here.

306. **ἄξον**: *ἄγνυμι*. This and the next line are imitated by Virgil, *Æn.* xi. 483—

> Armipotens, præses belli, Tritonia uirgo,
> Frange manu telum Phrygii prædonis et ipsum
> Pronum sterne solo portisque effunde sub altis.

ἠδὲ κ.τ.λ.: 'and grant that he himself too fall upon his face.'

311. **ἀνένευε**: 'refused the prayer' (*nodded upwards*). This is the gesture still used in Greece for our shaking of the head.

312-368. On leaving his mother, Hektor goes to the house of Paris, who after his defeat by Menelaos had not entered the battle. He finds him, in company with Helen, handling and admiring his beautiful armour and weapons, and rebukes him for not coming out to the fight. Paris replies that Helen has been bidding him go forth again, and that he will now do so.

Helen then with much bitterness expresses a wish that she had died as soon as she was born, or at least that she had been mated with a man of more spirit than Paris. She asks Hektor to sit down and talk, but he refuses, saying that he is wanted in the battle and must see his wife before returning to the plain.

Helen's language about Paris in *vv.* 350-353 shows that her passionate love has been succeeded by a readiness towards unsympathetic criticism and something like contempt, the not uncommon sequel of a lawless attachment. It is no small proof of the poet's insight, that, writing in an age when analysis was unknown, and under circumstances such that he can scarcely be generalising upon extended observation, he should have marked the development of Helen's character by a touch so exceptionally subtle. Cp. Γ 433 n.

313. **βεβήκειν** : cp. 240 *ἀνώγειν*, and *n.* The pluperf. following the imperf. *εὔχοντο* denotes that Hektor had been going while the women were praying.

316. **θάλαμον καὶ δῶμα** : 'a bower and a house.' *δῶμα* means the whole house, including the *θάλαμος*, which is here specially mentioned only because it is the scene of the interview which follows.

319. **ἑνδεκάπηχυ** : a great length, but in O 678 Aias uses a pike of twice the length, and Xenophon tells us that the Chalybes had spears of fifteen cubits.—**πάροιθε** : 'before him,' as he went.

320. **πόρκης** : a ring or ferrule running round the shaft where the spear-head was inserted, probably a 'lashing' of wire. Dr. Schliemann found at Hissarlik spear-heads with flat bases and holes for nails, by which they were fastened into a slit in the shaft.—**θέε** : imperf. from *θέω*.

321. **ἕποντα** : 'handling.' The simple *ἕπω* occurs only here. The root *sek*, which appears in Greek as *ἑπ* (Lat. *sec*, cp. *sequor*), is apparently derived from a form of *sa*, *together ;* whence comes the sense of 'laying hand to' a thing, and in the middle voice 'joining oneself to' a person, *i.e.* accompanying. *ἅπτω* (*attach*, *touch*) is probably a parallel formation. From this meaning of the simple *ἕπω* the meanings of the various compounds (*ἀμφέπω*, *ἐφέπω*, etc.) are easily derived.

322. **ἀφόωντα** : for *ἀφόοντα*, for *ἀφά-οντα*, by assimilation. When the *α* is originally short the second vowel is usually

lengthened. . . . In a few cases both vowels are lengthened, *e.g. ἠβώωσα, μενοινᾱ́ᾳ. Gr.* **29.** Transl. 'fingering.' The 'dandy' Paris is turning over and admiring his fine armour with the same affection which Odysseus shows to his old bow, *φ* 393, *τόξον ἐνώμα, πάντῃ ἀναστρωφῶν.*

324. **ἧστο** : *ἧμαι.*

326. **δαιμόνιε** : 'good sir,' in a tone of remonstrance. *δαιμόνιος* (adj.) is in Homer only found in voc., sing. and pl. Meaning first one who is under the influence of a *δαίμων* or unfavourable divine intelligence, that is, one whose actions are either unaccountable or ill-omened, it came to signify 'astonishing,' 'strange,' 'extraordinary,' the context in each case suggesting the particular kind of *strangeness* in the speaker's mind. It was a common vocative in Athenian conversation. — **καλά** : adverb. — **ἔνθεο** : Att. *ἐνέθου* : 'thou dost not well to cherish this rancour.' Why Paris was angry, there is nothing to show; but the *χόλος* can scarcely be an ironical fiction on Hektor's part, as some have supposed. See 335, where Paris takes the suggestion seriously. When last in the fight Paris had been defeated by Menelaos, Γ 340 ff. See Introduction p. xiv.

329. **ἀμφιδέδηε** : *δαίω.* — **σὺ δ' κ.τ.λ.** : 'and thou wouldst quarrel with any other, whom thou sawest,' etc.

331. **ἄνα** : adverb, = imperative : 'Up!' — **πυρός** : *in* or *with fire.* The gen. may be partitive or local.

333. **κατ' αἶσαν** : 'in measure.'

334. **σύνθεο** : 'mark my words.'

335. **οὐ τόσσον** : *i.e.* not so much from anger as from another cause, expressed in the clause *ἔθελον δέ κ.τ.λ.* — **νεμέσσῑ** : dat., Att. *νεμέσει*, 'resentment.'

336. **προτραπέσθαι** : 'yield myself to anguish' (at my defeat).

338. **μοι . . . καὶ αὐτῷ** : 'to me myself also.'

339. **ἐπαμείβεται ἄνδρας** : 'passeth from man to man.' Cp. O 684 *θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται* of an acrobat with a team of horses.

340. **δίω** : subjunct., 'let me do on my harness'; or 'I will do on.'

341. **μέτειμι** : (*εἶμι*) 'I will come after; and I think to overtake thee.'

344. **κυνός κ.τ.λ.** : 'that am a dog, mischievous, horrible.' —**κακομηχάνοο κρυοέσσης** : cp. I 64, where similarly we should correct to *ἐπιδημίοο κρυοέσσης*. In these two passages the MSS. and texts give *κακομηχάνου ὀκρυοέσσης* and *ἐπιδημίου ὀκρυοέσσης*. But *ὀκρυόεις* is a *vox nihili* which has arisen simply from the adherence of the *o* of the preceding word to *κρυοέσσης*.—**κρυόεις** (*κρύος*, subst., *cold*) means *chilling with horror*.

346. **οἴχεσθαι προφέρουσα** : 'had caught me away.'

348. **ἀπόέρσε κ.τ.λ.** : 'where the billow swept me away'; *i.e.* would have swept. The indic. *ἀπόερσε* (for optative) is due, by a sort of attraction, to the indic. *ὄφελε* in the main clause. Cp. 351 *ὃς ἤδη*. This must not be confounded with the following, where past-time *purpose* is expressed: *εἴθ' ὤφελον ἀποθανεῖν, ἵνα μὴ εἶδον*, 'would that I had died, in order that I might not have seen!'—**πάρος** : here a conjunction, with the same construction as *πρίν*.

351. **ὃς ἤδη** : see preceding note. Transl. 'some better man that felt the indignation of men and their many reproachings.'

352. **φρένες ἔμπεδοι** : 'a sound heart.'

353. **τῶ καί μιν κ.τ.λ.** : 'wherefore moreover I deem he shall reap the fruits (thereof).'

354. **ἕζεο** : *ἕζου*, from *ἕζομαι*.

356. **ἀρχῆς** : 'Alexandros' beginning (of evil),' his original offence. So Γ 100, and Hdt. 8, 142 *περὶ τῆς ὑμετέρης ἀρχῆς ὁ ἀγὼν ἐγένετο*.

357. **οἷσιν** : Helen and Paris.

360. **μή με κάθιζ'** : 'bid me not sit.'

361. **ἐπέσσυται** : present perfect. Transl. 'is set.'

364. **ἔντοσθεν ἐόντα** : *i.e.* before he leaves the town.

365. **καὶ γάρ** : 'for indeed.' Note the hiatus allowable at the principal cæsura.

366. **οἰκῆας** : Att. *οἰκέας*, from *οἰκεύς*.

367. **ἢ . . . ἦ** : Att. *εἴτε . . . εἴτε*.—**ἤδη δαμόωσιν** : 'will now overthrow.'

369-493. Hektor goes from Paris to his own house, but learns that Andromache, with their infant boy, is gone in a

state of distraction to the walls of the town. He follows her thither and finds her in tears. In an appeal of unsurpassed beauty and pathos she implores him in pity for her to stay away from the battle but direct it from the wall, seeing that his death will mean for her and their child nothing less than desolation and a life of slavery. He is father, mother, brother, husband to her, and if she loses him, she loses everything. He tells her that he may not thus play the coward, yet cannot he either offer her any comfort. He knows Troy must fall, and his sorest trouble is this very thought that she must some day be the slave of an Argive mistress. That must be the end, and he prays that he may die before he sees it. He then kisses the babe and bids his wife go home to her household cares.

370. **ἐὺ ναιετάοντας** : 'well-stablish'd.'

373. **γοόωσα** : by assimilation for *γοάουσα*. Cp. 322 *n*.

375. **μετὰ . . . ἔειπεν** : *tmesis*.

376. **εἰ δ' ἄγε** : 'come now.' *ἄγε*, as elsewhere, addressed to more than one person. The *εἰ* appears to be exclamatory; cp. Lat. *eia age*.

377. **πῇ** : 'which way.' Note that *πῃ* in the next line is indefinite.

378. **ἠέ** : answered by the *ἦ* in next line; not the one in this line.—**ἐς** : supply *θαλάμους*.

381. **ὀτρηρὴ ταμίη** : 'a busy housedame.'—**πρὸς . . . ἔειπεν** : *tmesis*.

388. **ἀφικάνει** : apparently in perf. sense.—**φέρει** in the next line is a true present, 'is bearing.'

389. **μαινομένῃ ἐικυῖα** (Att. *ἐοικυῖα*) : 'like unto one mad.'

390. **ἦ** : an aorist, '*spake*.' The word survived in colloquial Attic, *ἦ δ' ὅς*, *said he*, being common in Plato.

393. **τῇ** : 'wherethrough'; *qua via*.—**ἔμελλε** : see Appendix.

394. **πολύδωρος** : 'bounteous,' like *ἠπιόδωρος*, 251. The old interpretation was 'wooed by many presents.'

396. **Ἠετίων** : the nom. is generally explained as an 'attraction of the antecedent into the case of its relative'; but it may be doubted whether it is not a mere transposition for *ὅς*, *Ἠετίων*, = 'who, viz. Eetion,' the name being placed first for

the sake of emphasis. Cp. Ξ 75 *νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης, ἔλκωμεν* : Eur. *Ion* 319 *ἥ δ' ἔθρεψέ με, Φοίβου προφῆτις, μητέρ' ὡς νομίζομεν.* In fact the existence of any 'attraction of the antecedent' has yet to be proved. The full construction of a relative sentence is as follows :—*φιλῶ τὴν προφῆτιν, ἥ προφῆτις ἔθρεψέ με.* The substantive in the relative clause is usually omitted ; sometimes, as here, it survives, and the antecedent is omitted. Occasionally it is even placed outside its own clause, the arrangement which is commonly called 'attraction of the antecedent.' Cp. Soph. *O. C.* 56 *ὃν δ' ἐπιστείβεις τόπον | χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός* : Æsch. *Theb.* 383 *καὶ νύκτα ταύτην ἣν λέγεις ἐπ' ἀσπίδι, | τάχ' ἂν γένοιτο μάντις ἡ ἀνοία τινί* : Plaut. *Most.* 250 *mulier quæ se suamque ætatem spernit, speculo eï usus est ;* evidently for *quæ mulier.*

397. **Κιλίκεσσι** : As Thebe was in Mysia, these Κίλικες are evidently a different tribe from the inhabitants of Cilicia.

398. **ἔχεθ' Ἕκτορι** : 'was held (as wife) by Hektor.' The dative 'of person interested' here becomes practically indistinguishable from a dative of agent. Cp. the dative as used with *δαμάζω.*

399. **ἅμα** : take with *αὐτῇ.*

400. **νήπιον αὕτως** : 'just an infant' ; 'no more than an infant.'

402. **καλέεσκε** : 'used to call.'

402-403. Children were not infrequently named after a characteristic of the father ; and if, as has been suggested, *ἄναξ* originally meant *Defender*, Ἀστυάναξ, 'Defender of the city,' will be a natural name to be given to the son of Hektor, 'who was the one bulwark of Ilion.'

404. **μείδησεν κ.τ.λ.** : 'smiled in silence upon his boy, when he saw him.'

406. **ἐν . . . φῦ** : cp. 253 *n.*

407. **δαιμόνιε** : 'my dear lord,' in a tone of tender remonstrance. Cp. 326 *n.*—**φθίσει κ.τ.λ.** : 'this thy hardihood will undo thee.'

408. **ἄμμορον.** The word means literally *deprived of μοῖρα*, the just due of mankind, and hence, 'ill-fated,' opposed to *μοιρηγενής*, 'child of fortune,' Γ 182.

409. **κατακτανέουσιν**: probably a barbarism for *κατακτενέουσιν*, the true form of the future. See p. x.

411. **σεῦ ἀφαμαρτούσῃ**: 'when I have lost thee.'—**δύμεναι**: Att. *δῦναι*, intrans. aor. of *δύω*.—**οὐ γὰρ κ.τ.λ.**: 'for no more will any comfort be mine.' The use of **ἄλλη** is the same as that in *οὔτε χόρτος οὔτε ἄλλο δένδρον*.

412. **ἐπεὶ ἂν κ.τ.λ.**: 'when some day (*ἄν*) thou shalt come to thy doom.' Cp. 49 *n.*—**ἐπίσπῃς**: cp. 321 *n.* In the present phrase the word has the meaning of *joining*, i.e. *reaching*, an end; cp. the French *toucher à sa fin*.

413. **ἀλλ' ἄχε'**: mark the pathetic effect gained by breaking the line at the end of the first foot.

414. **ἀμόν**: this word is generally taken to be='our,' but whenever it occurs *may* mean 'mine.' Some write *ἀμός*.

415. **Κιλίκων**: cp. 397 *n.*

417. **σεβάσσατο κ.τ.λ.**: 'for his soul had shame of that.'

418. **κατέκηε**: *καίω*.

419. **ἐπὶ σῆμ' ἔχεεν** (*tmesis*): 'heaped up a barrow'; cp. 464 *χυτὴ γαῖα*. It was a common custom among the primitive Aryan nations to bury a warrior's arms with his dead body; it is needless to refer to more than the excavations at Mykenai, where an extraordinary quantity of swords was found in the graves with the dead. It is noteworthy that armour is not mentioned in any of the three descriptions of a a funeral (Ψ 165-177, Ω 785-801, *ω* 63-84; in the case of Achilles, his armour was of course given to be adjudged by the Greek captains, *ω* 85). But the idea that the departed warrior needed his arms in the next world belongs rather to the time when the body was buried than when, as among Homeric and later Greeks, it was destroyed by burning. Thus the casual mention of arms and burning together, here and in λ 74, seems to indicate an irrational survival among newer customs of an older practice, which in the time of Thucydides had actually come to be considered Karian, *i.e.* barbarian. The same is the case with the burning of garments as a funeral rite (X 512).

421. **οἵ δὲ . . . οἱ μέν**: 'And the seven brothers that were mine in our halls, they all' . . .

422. **ἰῷ**: masculine only here: the fem. *ἴα* (=*μία*) occurs frequently. The derivation is doubtful.

423. **κατέπεφνε** : *i.e.* κατ-ε-πε-φεν-ε, redupl. aor. from κατα-φένω.

424. **ἐπί** : 'amid.' — **εἰλιπόδεσσι** = *volventibus pedes*, an attempt to describe the gait of an ox, in which "each foot as it is set forward describes a segment of a circle." (Merry.)

426. **ἐπεὶ . . . ἤγαγ'** : 'after he had brought her.'

428. **βάλ' Ἄρτεμις** : cp. 205 *n.*

429-432. These famous lines are imitated in Soph. *Ai.* 514—

> ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὅ τι βλέπω
> πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δόρι,
> καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
> καθεῖλεν Ἀιδου θανασίμους οἰκήτορας.
> τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρὶς ;
> τίς πλοῦτος ; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.
> ἀλλ' ἴσχε κἀμοῦ μνῆστιν.

Eur. *Hel.* 278 ; Terence *Andria* 1. 5. 60 ; Ovid *Heroides* 3. 51—

> *Tot tamen amissis te compensauimus unum :*
> *Tu dominus, tu uir, tu mihi frater eras.*

430. **θαλερός** : 'strong.'

432. **θήῃς** : cp. 113 *n.*

433. **παρ' ἐρινεόν**. There was a legend—which may of course have grown out of these words—that when Apollo and Poseidon built the walls of Troy, the mortal Aiakos helped them at this point of the circuit ; see Pind. *Ol.* 8. 46, where Apollo says to Aiakos, speaking prophetically, Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἁλίσκεται, 'Pergamos is (to be) taken, hero, where thy hands have wrought.' This is the θεοπρόπιον referred to in 438. The ἐρινεός stood in the plain outside the wall. Hektor is apparently intended to direct the movements of his 'folk' from the wall, which would be easily possible if (as is implied) it was here unusually low. Some ancient and modern critics, however, have regarded 433-439 as a later addition.

434. **ἀμβατός κ.τ.λ.** : 'the city may be scaled, and the wall is assailable.'

435. **τρὶς . . . ἐπειρήσανθ'** : evidently at a period before the opening of the *Iliad*.—**τῇ γε** : 'at that place.'

436. **Αἴαντε δύω** : Aias son of Telamon and Aias son of Oïleus.

438. **ἢ . . . ἠ** = Att. **εἴτε . . . εἴτε** : so *passim*.—**θεοπροπίων** : see on 433 above. The gen. depends on **ἐὺ εἰδώς**.

441. **μάλ' αἰνῶς αἰδέομαι** : 'I have sore shame of.'

444. **οὐδὲ . . . ἄνωγεν** : a *litotes*, like **οὐκ ἐᾷ**, *forbids*.—**ἔμμεναι** : **εἶναι**.

446. Hektor's only object is honour, as he despairs of final success.—**ἀρνύμενος κ.τ.λ.** : 'winning my father's great glory and my own,' *i.e.* for my father and myself.

448. **ὅτ' ἄν ποτ'** : 'when upon a day (**ἄν** = *olim*) somewhen (**ποτε**) holy Ilios shall perish.' Cp. 412 and 49 *nn*. So in Θ 373 **ἔσται μὰν, ὅτ' ἂν αὖτε φίλην γλαυκώπιδα εἴπῃ** 'Surely there shall be a time when some day (**ἄν**) he shall call,' etc.

450. **ἀλλ' οὐ κ.τ.λ.** : 'Yet doth sorrow for the Trojans hereafter not so much trouble me.'

452. **πολέες** : **πολλοί**.—**οἵ κεν . . . πέσοιεν** : 'who shall fall.' The optative throws into the background, as a mere imagination, the fate of all but Andromache, which by the subjunctive **ἄγηται** is emphasised as a fact vividly foreseen. **ὑφαίνοις** and **φορέοις** again present less vividly the secondary consequences of Andromache's capture.

455. **ἀπούρας** (**ἀπαυράω**) : 'robbing thee of thy day of freedom.'

456. **πρὸς ἄλλης** : 'at another woman's bidding.'—**ἐν Ἄργει** : if she fell as a captive to the lot of Agamemnon.

457. **Μεσσηίδος ἠ Ὑπερείης** : 'from Messeis or Hypereia.' Messeis was a fountain in Therapnai in Lakonia; Hypereia, a fountain in Thessaly. The two names suggest Menelaos and Achilles respectively as Andromache's possessor. Owing to these words of Homer later tragedians regularly introduced the captive Andromache as bearing water. Cp. Eur. *Andr*. 166 **ἐκ χρυσηλάτων τευχέων χερὶ σπείρουσαν Ἀχελῴου δρόσον**.

458. **ἐπικείσετ'** : note the elision of **-αι**, which is not found in senarii, and very rarely in the lyrics of Tragedy.

459. **εἴπῃσιν** (Att. εἴπῃ, *Gr.* **41**, *Obs.* 1): 'and one shall say some day.' For the subj. = a future cp. A 262 *οὐ γάρ πω τοίοις ἴδον ἀνέρας οὐδὲ ἴδωμαι.*

463. **χήτεϊ κ.τ.λ.**: 'for lack of such a husband (as thou hadst) to keep from thee the day of thraldom.'—**ἀμύνειν** is added to explain **τοιοῦδ'**: cp. *β* 60 *ἡμεῖς οὔ τί νυ τοῖοι ἀμυνέμεν.*

464. **χυτὴ γαῖα**: 'heaped-up earth'; cp. 419 *ἐπὶ σῆμ' ἔχεεν*, where the verb is used of *pouring* earth on a grave.—**κατὰ . . . καλύπτοι**: *tmesis.*

465. **βοῆς καὶ ἐλκηθμοῖο**: hendiadys, 'the cry of thy carrying into captivity.'

468. **ἀτυχθείς** (*ἀτύζομαι*) is causal, **ἰάχων** modal and to be taken closely with *ἐκλίνθη*. *ταρβήσας* is also causal, and 469-70 are explanatory of *ὄψιν ἀτυχθείς*. Translate: 'But the child, with a cry, shrank back into the bosom of his fair-girdled nurse, dismayed at his dear father's aspect; for he had terror at the bronze and the horse-hair plume, when he noted it nodding dreadly from the helmet's top.'

471. **ἐκ δ' ἐγέλασσε** (*tmesis*): 'laughed aloud.'

474. **ἐπεὶ κύσε κ.τ.λ.**: 'when he had kissed and dandled.' Note this invariable use of the aorist where in English we use a pluperfect.—**πῆλε**: *πάλλω.*

475. **εἶπε δ'**: *δέ in apodosi.*

476. **τόνδε κ.τ.λ.**: 'that this my boy too prove pre-eminent among the Trojans, even as I; that he prove no less (**ὧδε**) valiant in might and rule Ilios with strength' (no less than I). There is no conjunction to join the **ὧδε** clause and the preceding, and **ἀνάσσειν** is by anacoluthon for *ἀνάσσοντα* (*γενέσθαι*).

479. **καί ποτέ τις εἴποι**: 'and some day may a man say of him as he comes back from the battle.' For the thought cp. Soph. *Ai.* 550

> *ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,*
> *τὰ δ' ἄλλ' ὅμοιος, καὶ γένοι' ἂν οὐ κακός.*

481. **χαρείη**: *χαίρω.*

483. **κηώδεϊ**: cp. 288 *n.*

484. **δακρυόεν γελάσασα**: 'with smiles and tears.'—**δακρ.** is the neut. of the adj. used adverbially; cp. Horace's *dulce loquentem; perfidum ridens*, etc.—**ἐλέησε νοήσας**: 'had pity when he saw it.'

485. **κατέρεξε**: 'caressed'; *ῥέζω*.

486. **δαιμονίη**: 'Dear wife,' in gentle remonstrance, as 407. —**μή μοι** (ethic dat.) **κ.τ.λ.**: 'be not, I pray, over-sorrowful of heart.'

487. **ὑπὲρ αἶσαν**: 'against my fate'; cp. *ὑπὲρ ὅρκια* Γ 299. —**Ἄιδι**: in Homer used always of the *god*, not his realm; excepting apparently Ψ 244.

488. **πεφυγμένον**: mid. governing *μοῖραν*. — **πεφυγμένον ἔμμεναι**: periphrastic present-perfect for *πεφευγέναι*. Transl. 'is safe from.'

489. **ἐπὴν κ.τ.λ.**: 'when once he hath been born.'—**τὰ πρῶτα**: 'to begin with,' 'at all'; cp. the use of *ἀρχήν* in the same sense.

490. **σ'**: *σά*, a rare elision. Transl. 'see to thine own tasks.'

492. **ἐποίχεσθαι**: properly of the *going backward and forward* at the loom. But the word came to be used of 'going about' one's business generally.

493. **ἐγγεγάασιν**: *γίγνομαι*. *Gr.* p. 42.

494-529. Andromache goes home, and with her women makes lamentation for Hektor as for one whom they will not again see alive. He meanwhile is joined by Paris in the place where Andromache had left him, and the two leave the town together.

495. **βεβήκειν**: 3rd pers. as in 313.

496. **ἐντροπαλιζομένη**: 'oft looking back.'—**κατὰ . . . χέουσα**: *tmesis*.

499. **πάσῃσιν**: *πάσαις*.—**ἐνῶρσεν**: *ὄρνυμι*.

500. **γόον**: 'they bewailed'; an anomalous form, "perhaps (according to Mr. Monro) an aor. from the noun *γόος*: so possibly *ὅπλεσθαι, to get ready*, from *ὅπλον*, and *θέρμετο, grew warm*, from *θερμός*." Add *κτύπε* Θ 75.

501. **ἔφαντο**: 'deemed,' an imperf. mid. of *φημί*.

504. **ἐπεὶ κατέδυ κ.τ.λ.**: 'when he had done on him his brave armour bedight with bronze.'

506. **στατός**: 'stalled'; cp. Lat. *sta-bulum*.—**ἀκοστήσας**: 'high-fed at the manger.' Hesychius gives *ἀκοστή* as a Kyprian word = *κριθή, barley;* and a Scholion states that *ἀκοστή* was used of all kinds of food among the Thessalians. For the simile cp. Verg. *Æn.* xi. 492 ff.—

> qualis ubi abruptis fugit praesepia uinclis
> tandem liber equus campoque potitus aperto
> aut ille in pastus armentaque tendit equarum,
> aut adsuetus aquae perfundi flumine noto
> emicat arrectisque fremit ceruicibus alte
> luxurians, luduntque iubae per colla, per armos.

507. **θείη**: *θέω*; *Gr.* **41**, *Obs.* 4.—**πεδίοιο**: cp. 2 *n.*

508. **ἐυρρεῖος**: epic contraction of *ἐυρρεέος*, from *ἐυρεής*.—**ποταμοῖο**: local or partitive.

509. **κυδιόων** (for *κυδιάων* by assimilation): Virgil's *luxurians.* See on 506.

510. **ὁ δέ**: a *nominatiuus pendens*, the construction being carried on with the accusative. Cp. E 135 *καὶ πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι, δὴ τότε μιν τρὶς τόσσον ἔλεν μένος.*

511. **ἤθεα**: 'haunts.' The word is used in *ξ* 411 of sties in which swine sleep, and frequently for *dwelling-places* in Herodotus.—**νομόν**: 'pasturage.' Note the accent distinguishing the word from *νόμος, law.*

513. **ἠλέκτωρ**: *the Shiner, i.e.* the sun. So T 398 *ὥς τ' ἠλέκτωρ Ὑπερίων*

514. **καγχαλόων** (for *-άων*): 'laughing' (with self-satisfaction). But in Γ 43 it means *scoffing.* In later Greek the word is *καχάζω*: cp. Lat. *cachinnus.*

515. **ἔμελλεν**: see *Appendix.*

516. **ὀάριζε**: '*had been* holding soft converse.' Curtius regards the word as formed from root *ἐρ, speak*, by reduplication, as if *Fα-Fαρ-ίζω* (*εἴρηκα* is for *ἐFρηκα*, and *ῥητός* for *Fρητός*).

518. **ἦ μαλὰ δή**: Paris exaggerates an imaginary accusation by way of 'fishing for a compliment'; a most vivid touch which is partly lost if we put a note of interrogation at the end. Hektor does not 'rise.'

519. **οὐδ' ἦλθον**: by *parataxis* for '*since* I came not.' Cp.

96 *n.*—**ἐναίσιμον**: exactly the Lat. *iusto tempore*, 'at the right time.' (*αἶσα* = *proper measure.*)

521. **δαιμόνιε**: cp. 326 *n.*—**ἐναίσιμος**: 'right-minded'; see last note.—**ὅς εἴη**: a relatival conditional clause = 'if he were.'

522. **ἔργον κ.τ.λ.**: 'make light of thy doings in fight.'

523. **ἐκὼν μεθιεῖς**: 'art wilfully slack and hast no purpose.' For the form **μεθιεῖς** (others accent *μεθίεις*) cp. *Gr.* **47**, 8.—**ἐθέλεις**: this *absolute* use is comparatively rare except in the participle. As distinguished from *βούλομαι*, which expresses *wish* or *desire*, *ἐθέλω* signifies *purpose* or *design*; cp. Eur. *Alc.* 281 *λέξαι θέλω σοι, πρὶν θανεῖν, ἃ βούλομαι.*—**τὸ δ'**: not the article, but an adverbial accusative with *ἄχνυται* anticipating the clause *δθ' ὑπὲρ κ.τ.λ.*; 'for this my heart is grieved within me, that I hear reproaches.'

524. **ἐν θυμῷ** cannot be meant to describe a particular place for the *κῆρ*: the phrase *κῆρ ἐν θυμῷ* virtually means 'my heart within me.' The Homeric man half personifies his own thoughts as something distinct from him; hence such phrases as *τίη μοι ταῦτα φίλος διελέξατο θυμός*, and *εἶπε πρὸς δν μεγαλήτορα θυμόν*. Cp. the expression in the Psalms, 'I commune with mine own heart.' The phrase has therefore nothing to do with more or less rhetorical phrases like 'heart of hearts.'—**δθ'**, *i.e.* *ὅτε*, as in 126.—**ὑπὲρ σέθεν**: 'on thy account.'—**ἀκούω**: subjunctive.

525. **πρὸς Τρώων**: 'at the hands of the Trojans.'

526. **ἴομεν**: subjunctive.—**τὰ δ' ὄπισθεν ἀρεσσόμεθα**: 'the rest (the hard words he has had to speak to Paris now and previously) we will set right.' So Δ 362. If the object is a person, the verb = *conciliate.*

527. **δώῃ**: *δῷ.*

528. **κρητῆρα κ.τ.λ.**: 'to set a cup of deliverance'; *i.e.* as the centre of a banquet where the deliverance of Troy from her foes should be celebrated by libations to the gods.

529. **ἑλάσαντας**: the word is constructed not with *δώῃ*, in which case we should have the dative, but with [*ἡμᾶς*] the subject of *στήσασθαι*, according to the practice so common in Attic Greek.

THE HOMERIC USE OF μέλλω.

The following account of the Homeric use of μέλλω is taken, with some omissions and verbal alterations, from an instructive and interesting article by Mr. Arthur Platt, recently published in No. 41 of the *Journal of Philology*. There can be no doubt as to the correctness of Mr. Platt's scheme.

μέλλειν properly means *to be likely*, and its uses with a present, an aorist, and a future infinitive respectively following are to be clearly distinguished.

I. μέλλω *with Present.*

Root-meaning: (α) 'I am like to be *now* acting in such a way,' or 'I *probably am* acting.' Cp. K 326

ὅθι που μέλλουσιν ἄριστοι
βουλὰς βουλεύειν

'where the chieftains are probably now taking counsel.'

Hence (β): 'I am like to act *as a rule* in such a way,' or 'I probably act.' Cp. Λ 364

ᾧ μέλλεις εὔχεσθαι ἰὼν ἐς δοῦπον ἀκόντων

'to whom, belike, thou prayest when going amid the din of the javelins.' So σ 19

ὄλβον δὲ θεοὶ μέλλουσιν ὀπάζειν

'it is the gods, methinks, who give wealth.'

Hence (γ) the Imperfect of *μέλλω* with Present Infinitive has a force similar to that of *oportebat* with Present. Cp. α 232

μέλλεν μέν ποτε οἶκος ὄδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι

'this house was like once to be rich,' 'must have been rich.' This sense is identical with *μέλλω* and an aorist, it being equally possible to make the reference to past time either by *μέλλω* or by the infinitive following. See below.

Indifference to this the proper use of *μέλλω* with a present infinitive is regarded by Mr. Platt as an evidence of the late date of any passage in which it is found.

II. μέλλω *with Aorist.*

Root-meaning: 'I am like to *have acted* in such a way,' or 'I *probably have* acted.' Cp. ξ 133

τοῦ δ' ἤδη μέλλουσι κύνες ταχέες τ' οἰωνοὶ
ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι

'dogs and birds have, belike, already torn.'

Hence come the meanings *must have*, *may have*. Cp. δ 377

μέλλω ἀλιτέσθαι
'I must have offended.'

N 777 *ἐρωῆσαι πολέμοιο μέλλω*
'I confess I may have withdrawn.'

Σ 362, a gnomic use,

καὶ μὲν δή πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι
'a man may have done it before now'

('anyone may do it').

So Ω 46 *μέλλει μέν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι*
'A man may have lost (men may lose) some other even dearer than this man.'

The passage Σ 96-99 requires special attention :—

"αὐτίκα γάρ τοι ἔπειτα μεθ' Ἕκτορα πότμος ἑτοῖμος."
τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἑταίρῳ
κτεινομένῳ ἐπαμῦναι."

'You must die immediately after Hektor' says Thetis. Achilles answers, 'Then *may* I lie dead this moment, since otherwise it appears I was destined not to *have avenged* Patroklos.' The words *οὐκ ἄρ' ἔμελλον* refer to the future time when Hektor shall be already dead, and Patroklos thereby *has been* avenged. Achilles throws his mind forward to this time, and is looking back upon the vengeance which he imagines as already completed. This is why the aorist is here used ; it is not for the future as in Attic verse.

III. μέλλω *with Future.*

This is the simplest and most familiar use.

Root-meaning : (α) 'I am *about to* do,' the future time being denoted not in any way by *μέλλω*, but by the future infinitive.

'Hence (β) 'I am *thinking of* doing,' 'I *mean to* do' ; (γ) 'I am *destined to* do.' Examples are unnecessary.

These distinctions observed by Homer, as shown above, afterwards disappeared ; and in Attic the Present and Future Infinitive (in verse the aorist also) were used indifferently in the future sense.

THE HOMERIC HOUSE.

THE plan given at the beginning of the book is taken from Prof. Jebb's *Introduction*, p. 58. It may be taken as representing the ordinary house of a Homeric chief in its general features.

The **αὐλή** or 'court-yard' was open to the air, not paved, and resembled a farm-yard both in appearance and dirtiness. It contained an altar of **Ζεὺς Ἑρκεῖος**.

The terms **αἴθουσα** and **πρόδομος** are explained in the notes on *vv.* 243, 244, 247. The plan shows *αἴθουσαι* extending all round the *αὐλή*.

On **μέγαρον** see note on *v.* 288. The *μέλινος* and *λαΐνος οὐδός* were thresholds or broad steps made respectively of ash and stone, and raised above the level of the floor of the *μέγαρον*.

The **ἐσχάρη** was the hearth, round which the inmates of the house sat, and at which all the cooking was done.

The **γυναικωνῖτις** was the women's part of the house. It contained several rooms.

The expression **μυχὸς δόμου** means merely 'interior of the house,' but is sometimes used to imply a part of the house beyond the *γυναικωνῖτις* as shown in the plan. The famous bedchamber of Odysseus appears to have been situated in it.

The **ὀρσυθύρη** was a postern communicating with a passage (**λαύρη**) which ran along each side of the *μέγαρον* and communicated with the *αὐλή*.

For a full description of the house the reader is referred to Prof. Jebb's *Introduction, loc. cit.*

HOMERIC DRESS AND ARMOUR.

The Homeric warrior wore round his middle a loin-cloth (ζῶμα), like that of the Hindoo; and over this a woollen or linen tunic (χιτών), which was a garment shaped like a loosely fitting jersey with short sleeves, and reached nearly to the knee. The tunic was confined at the waist by a belt (ζωστήρ) of leather, covered with metal through all its length, and fastened by a metal clasp (ὀχῆες). On his feet he wore sandals.

His weapons were the spear (ἔγχος), of which he carried two, and the sword (ξίφος). The sword had a long, narrow blade, and hung by a baldric (τελαμών), often richly ornamented, which passed over the right shoulder. Archers carried a bow and arrows (τόξον, ὀιστός).

The defensive armour consisted of a helmet, a shield, and the μίτρη. What the μίτρη was, is not certain. It seems to have been a sort of metal belt, much broader in front than behind, and to have been worn under the ζωστήρ, and perhaps under the χιτών.

The helmet (κορύς, κυνέη) was made of leather covered with metal, and adorned with horn-like projections (φάλοι). Of these φάλοι there might be two or four. The helmet was surmounted at the top by a short tube which formed a socket for the plume (λόφος), but had no metal crest like the later Greek helmet, nor had it either visor or cheek-pieces. Its shape was more or less like a bee-hive, and it was kept on by a chin-strap.

The shield (**ἀσπίς, σάκος**) was composed of several layers of ox-hide covered with a facing of metal. It was either of the shape of a large cylinder cut longitudinally in half (see fig. 1), or of that shown in fig. 2 and fig. 3. In the latter case the hides originally formed a true circle, but they have been pinched in at the sides so as to come partly round the body.

Fig. 1.

Fig. 2.

The two **κανόνες** are bent staves of wood following the curves of the shield. The longitudinal one lies against the leather through all its length; the horizontal one only partially so, the middle of it being left free so as to form a handle. The edges (**ἄντυξ**, *rim*) of the leather were turned up outwards, to prevent the edge of the metal facing from chafing the shins or neck. The size of the shield (and consequently the weight) was very great, for it reached from the neck to the lower part of the shins. The baldric (**τελαμών**) by which it was supported passed over the left shoulder and under the right arm. The left hand in grasping the **κανών** would of course pass over the baldric, else the latter would slip off the shoulder. The shield could at will be slipped round (to the right), so as to hang

behind the wearer, who would then have both arms free (cp. Z 117 f.).

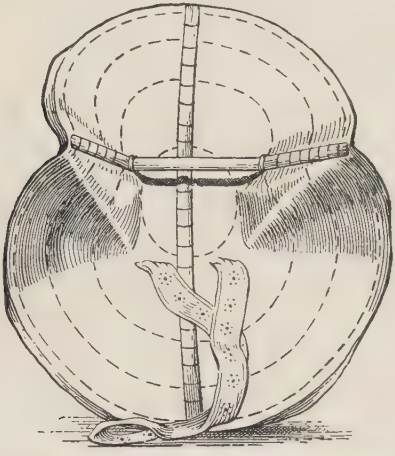

Fig. 3 (the 'back-stitching' is the ῥάβδοι of M 297).

On his legs the warrior wore greaves (**κνημῖδες**). These were not the metal greaves of later times, and were not worn as a protection against wounds. They were simply leathern gaiters, and their sole purpose was to prevent the leg being chafed by the **ἄντυξ** of the shield.

The Homeric warriors did not wear metal corslets (**θώρηξ**), which came into vogue at a later date. Where the word **θώρηξ** occurs in the poems it either means *armour* in a general sense, (but referring especially to the shield or **μίτρη**), or the passage is an interpolation.

The **λαισήιον** was worn only by archers, and took for them the place of a shield. It was the complete skin of an animal

dressed with the hair on (cp. λάσιος 'shaggy'). The head of the skin was fastened on the left shoulder, close up to the neck of the wearer. When he needed to use it for protection, he grasped the lower part of the skin (say, by one of the legs) with his left hand, and held it before him just as a man might use a cloak for a similar purpose.

NOTE.—The sketch given here is a very brief *résumé* of an account of Homeric Armour published by Prof. Reichel, of Vienna, in 1894, which has been unhesitatingly accepted by the present editors. It entirely revolutionises the views previously held on the subject; but its strength lies in the fact that it brings the Homeric poems into harmony with the finds at Mykenai (see figs. 1 and 2). These had before been irreconcileable; and the notices of armour in the poems were (as explained) self-contradictory and really unintelligible.

VOCABULARY

ἀγαθός, *good; noble; brave;* see on 162

ἀγα-κλυτός, *greatly renowned*

Ἀγαμέμνων, king in Mykenai, but 'ruling over many islands and all Argos.' He was son of Atreus. The family history was bad. The first of the race, Tantalos, son of Zeus, betrayed the secrets of the gods and was punished in Hades in the manner well known to 'every schoolboy.' He also served up his son Pelops to the gods at a banquet. Pelops threw his charioteer Myrtilos into the sea. Pelops was the father of Atreus and Thyestes. Thyestes took Atreus' wife, and Atreus in revenge served up Thyestes' children to him at a meal. Aigisthos, son of Thyestes, and so cousin to Agamemnon, persuaded Klytaimnestra, Agamemnon's wife, to live with him while Agamemnon was away at Troy, and Klytaimnestra, in concert with Aigisthos, murdered Agamemnon on his return home. Orestes, Agamemnon's son, killed his mother in vengeance for his father. Agamemnon had sacrificed his own daughter Iphigenia at Aulis, on his way to Troy

ἀγαπητός, *beloved; precious:* used especially of an only child

ἀγανός (ἄγαμαι, *admire*), *glorious; famous*

ἀγε-λείη, adj. fem., *driver of the spoil* (λεία)

ἄγκυλος, *-ον*, *curved*

ἀγλαΐη-φι, a dat., *glory*

ἄγνυμι, ἄξω, ἔαξα, pass. aor. ἐάγην, *break*

ἄγριος, *savage; fierce*

ἀγυιά, *street*

ἄγχι, *near*

ἄγω, *bring:* ἄγε, exclam., *come*

ἀδελφεός, *brother;* see on 61

ἀείρω and **αἴρω**, *lift up; bring out* (from store)

ἀεκάζω, *entreat evilly*

ἀέξω, *increase*

ἄζομαι, *feel awe; shrink*

ἀ-θάνατος, *-ον*, *immortal*

Ἀθηναίη, *Athene*, otherwise *Pallas*, the Latin Minerva, born from the head of Zeus
αἴ = *εἰ*
Αἴας, Αἴαντος, (1) *Aias*, the son of Telamon of Salamis; (2) Aias, son of Oïleus: see on 436
αἰγί-οχος, *aegis-bearing*
αἰδέομαι, *feel shame before*
Ἀΐδης, the god *Hades*
αἰδοῖος, *modest; chaste*
αἰεί, *always*
αἰει-γενέτης, *everlasting*
αἰέν = ἀεί, *always*
αἴθουσα, *colonnade*
αἴθ-οψ, *ruddy*
αἴθω, *blaze; burn*
αἷμα, *τό*, *blood; gore*
Αἰνείας, *Aineias*, son of Anchises and Aphrodite, the hero of the *Aeneid* of Virgil
αἰνός, adj., *dread*
αἰνῶς, *dreadly*
Αἰολίδης, patronymic, *son of Aiolos*
αἰπεινός, *steep; towering*
αἰπύς, -εῖα, -ύ, *sheer; steep*
αἱρέω, aor. εἷλον, *take; kill*
αἶσα, *right measure; right; fate; doom*
αἴσιμα (αἶσα), adv., *rightly; justly*
ἀίσσω, and mid., *dart; speed; leap; toss; flutter*
αἶσχος, *τό*, *reproach; abuse*
αἰσχρός, *shameful*
αἰσχύνω, *disgrace*
αἰτέω, *ask*
αἰχμή, *point; barb; spear*
αἰχμήτης (αἰχμή), *warrior*
αἶψα, *forthwith; anon*
Ἀκάμας, -ντος, *Akamas*, a Thracian
ἀκαχίζομαι, *grieve*
ἀκήδεστος, -ον (κῆδος *mourning*), *without funeral rites*
ἄκοιτις, *ἡ*, *mate; wife*
ἀκοστέω, see on 506
ἀκούω, *hear*
ἄκρος, adj., *topmost;* used like Latin *summus*: πόλις ἄκρη = *citadel*
ἀλάομαι, *wander*
ἄλγος, *τό*, *grief*
ἀλεείνω, *avoid; shrink from*
Ἀλέξ-ανδρος, *Alexandros* (*i.e.* 'Protector of heroes'), another name of Paris
ἀλέξω, -ήσω (ἀλκή), *ward off; defend; help*
ἀλέομαι, *avoid*
ἀληθής, *true*
Ἀλήιος, see on 201
ἀλίγκιος, -ον, *like*
ἀλκή, *strength; might*
ἄλκιμος, *full of strength; stalwart*
ἀλλά, *but*
ἀλλήλω, *one another*
ἄλλος, *other*
ἄλοχος, *wife*
ἅλς, ἁλός, *ἡ*, *sea*
ἅλτο, an aor. from ἄλλομαι, *leap*
ἀλυσκάζω, *shrink*
ἅμα, adv. and prep., *together; at same time; with*
Ἀμάζων, *Amazon*, the Amazons were a tribe of women-warriors living on the Thermōdon in Pontos
ἀμαιμάκετος, *furious; raging*: see on 179
ἀμ-βατός, *that may be ascended* or *scaled*
ἀμείβω, *exchange; give in ex-*

change: takes gen. of thing *for which* one gives anything: mid., *answer*

ἀμείνων, compar. of **ἀγαθός**

ἄμμορος, **-ον**, *hapless; ill-starred*

ἀμύμων, **-ονος**, *blameless*

ἀμύνω, *keep off:* with dat., *help*

ἀμφί, adv. *about; around; on both sides:* in 117 **μιν** is object of **τύπτε** and is further explained by **σφυρά** and **αὐχένα**. See 9 n.

ἀμφί, prep. with acc. *about; at*

ἀμφι-βαίνω, *encompass*

ἀμφι-δαίω, *kindle around:* intrans. perf. **δέδηα**

ἀμφι-κύπελλον, neut. adj., *double-handled*

ἀμφι-μάχομαι, *fight around*

ἀμφί-πολος, **ὁ καὶ ἡ**, *servant; attendant; handmaid*

ἀμφότεροι, *both parties* or *sides*

ἄνα, see on 331

ἀνά, *along; through*

ἀναγκαίη = **ἀναγκή**

ἀναγκή, *necessity; constraint*

ἀν-άγω, see on 292

ἀν-αλκείη (**ἀλκή**), *want of spirit; weakness*

ἀνα-νεύω, see on 311

ἄναξ, **-κτος**, *king*

ἀνάσσω, *rule; reign over*

ἀνα-τρέπω, *turn round*

Ἀνδρομάχη, *Andromache*, Hektor's wife

ἀνδρο-φόνος, *slaying heroes; murderous*

ἄν-ειμι, *go* or *come back*

ἄνεμος, *wind*

ἄνερες = **ἄνδρες**

ἀν-έρχομαι, *come back*

ἀν-έχω, *hold up*

ἀν-ῆκεν, aor. from **ἀν-ίημι**, *send back*

ἀνήρ, **ἀνδρός**, *man; hero*

ἄνθρωπος, *man*, as opposed to gods or animals

ἄ-νιπτος, **-ον**, *unwashen*

ἀντάω, *meet; come to meet*

ἀντι-άνειρα, fem. adj., *like a man; equal to a man*

ἀντιάω, *meet; oppose*

ἀντί-θεος, *god-like*

ἄντιος, adj. *opposite*

ἄντυξ, **-υγος**, **ἡ**, *rim*

ἄνωγα, perf. with pres. meaning, *command*

ἀνώγειν, pluperf. with imperf. sense from perf. **ἄνωγα**, *bid*

ἄξιος, *worthy; fitting*

ἀοίδ-ιμος (**ἀοιδή**), adj., *sung of*

ἀολλίζω, *gather together*

ἀόλλισσαν, 3rd pl. aor. indic. from **ἀολλίζω**

ἀπ-αμείβομαι, *answer*

ἅπας = **πᾶς**

ἀπαυράω, *take* or *wrest* away; *eripere*

ἄπ-ειμι, *be away*

ἀπερείσιος (by metathesis for **ἀπειρέσιος**, from **πέρας**, pl. **πείρατα**, *end*), *boundless; limitless*

ἀπ-εχθάνομαι, aor. **ἠχθόμην**, *be hated* or *hateful*

ἀπ-έχω, *restrain* or *keep from*

ἀ-πιθέω, *disobey*

ἀπό prep. with gen., *from*

ἀπο-βαίνω, *go away*

ἀπο-γυιόω, *maim; cripple:* takes a gen. of separation, indicating the thing one is deprived of

ἀπό-ερσε (*ἔρρω, uerro*), an aor., *swept away*
ἄποινα, pl., *ransom*
ἀπο-κτείνω, *slay; kill*
ἀπο-λάμπω, *flash; shine*
ἀπο-λήγω, *cease*
ἀπ-όλλυμι, *destroy:* mid., *perish*
ἀπο-λύω, *release*
ἀπο-πνείω, *breathe out*
ἀπορρήγνυμι, *break away*
ἀπο-σεύομαι, *speed away*
ἄρα, *then; accordingly; so*
ἀράομαι, **ἀρήσομαι**, *pray; beseech*
Ἀργεῖος, *Argive;* belonging to Argos in Peloponnese
ἀργεννός, *white-fleeced*
Ἄργος, a town and district (the latter also called Argolis) in Peloponnesus
ἀρέσκω, *please; conciliate; set right* (things)
ἀρήιος, adj., *of Ares; of war*
ἀρηί-φιλος, *loved by Ares*
Ἄρης, gen. *Ἄρεος* and *Ἄρηος*, *Ares*, god of war
ἀρι-πρεπής, *very glorious*
Ἀρίσβη, a town in the Troad
ἀριστεύω, *be best* or *bravest*
ἄριστος, superl. of *ἀγαθός*
ἀρκέω, *ward off; keep off*
ἅρμα, *τό, chariot; car*
ἄρνυμαι, *gain; win*
ἄρουρα, *field*
Ἄρτεμις, *Artemis*, the Latin *Diana*
ἀρχή, *beginning*
ἀσπίς, *ἡ, shield*
ἆσσον, adv., compar. of *ἄγχι*, *near*
ἀστερόεις, *starry*
ἀστήρ, *-έρος, ὁ, star*
ἄστυ, *τό, city; town*
Ἀστυ-άναξ, *Astyanax*, Hektor's son
ἀταλά-φρων, *of tender mind; tender*
ἀτάρ, conj., *but; and* (*=autem*)
ἀτιμάω, *disregard; slight*
ἄτος (*ἄ-ατος*), *insatiable*
Ἀτρεΐδης, *son of Atreus*
ἀτύζομαι, *be bewildered, affrighted, dismayed*
αὖ, *again*
αὐδάω, *speak*
αὖθι, adv., *on the spot; here; forthwith; straightway*
αὐλή, *court*
ἄυσας, see *ἄϋω*
αὐτάρ, *but; and:* Lat. *autem*
αὖτε, *on that occasion; then; moreover; but; hereafter; again*
ἀϋτή, *shouting*
αὐτίκα, adv., *immediately; straightway*
αὖτις, *again*
αὐτός (Lat. *ipse*), *self*
αὐτοῦ, *on the very spot; here; there*
αὕτως, *just so; just:* see on 400
αὐχήν, *-ένος, ὁ, neck*
ἄϋω, aor. *ἤυσα* and *ἄυσα*, *shout*
ἀφ-αμαρτάνω, *lose*, with gen.
ἄφαντος, *-ον* (*φαν-*), *unseen.* In 60 the meaning is that there is to be no monument or memorial to keep alive the memory of the dead
ἀφ-ικάνω, *come to*
ἀφνείος (with gen.), *wealthy; rich*
ἀφόω (for *ἀφάω*), *handle*
Ἀχαιός, *Achaian.* The Achai-

ans were a leading tribe of Greeks, spread over Argos, Messene, Thessaly, Ithaka. The name is used *passim* in Homer as a general designation of the Greeks besieging Troy

Ἀχιλλεύς and **Ἀχιλεύς**, *-ῆος*, *Achilles*, son of Peleus and Thetis, chief of the Myrmidones

ἄχνυμαι, *sorrow; be grieved*

ἄχος, *τό*, *sorrow*

ἄψ, *back; back again*

βαίνω, *go*

βάλλω, *strike; smite*

βάς, aor. part. from *βαίνω*

βασιλεύς, *king*

βασιλεύω, *be king* or *queen*

βασιληΐς, fem. adj., *of a king* or *kingdom; royal*

βείω, =*βῶ*, from *βαίνω*

Βελλεροφόντης, *Bellerophon*: see on 157

βιή, *force; might*

βίοτος, *life; substance*

βλάπτω, *hamper; entangle; injure*

βλώσκω, *come*

βοή, *cry; battle-shout*: *βοὴν ἀγαθός* does not mean 'good at shouting,' but *good* or *brave on the occasion of the battle-shout*, *i.e.* 'brave in battle'

βουλευτής, *councillor*

βου-πλήξ, see on 135

βοῦς, *βοός*, *ox*

βροτόεις, *bloody*

βροτός, *mortal* (*man*)

γαῖα, =*γῆ*, *earth*

γάλ(ο)ως, *ἡ*, *husband's sister*

γαμβρός, *daughter's husband*

γάρ, *for*

γαστήρ, *-έρος*, *ἡ*, *womb*

γε (enclitic), particle of emphasis, *at least*: often not to be translated

γείνομαι, (1) *be born*; (2) *bring forth*. See 24 n.

γελάω, *smile*

γενεή, *birth; lineage; 'generation; kind*

γένος, *race; breed; stock; strain; birth*

γεραιός, *aged*: **γεραιά**, *aged wife*

γέρων, *old man*

γηθέω, *rejoice*

γίγνομαι, *be born; come to pass; become*

γιγνώσκω, *know; understand*

Γλαῦκος, *Glaukos*, see 152 ff.

γλαυκ-ῶπις (*γλαύξ*, *owl*), *with bright* or *gleaming eyes*, only used of Athene

γνῶσιν, aor. 3rd pl. from *γιγνώσκω*

γοάω, *moan; weep*

γόνος, *offspring; scion*

γόνυ, *τό*, gen. *γόνατος* and *γουνός*, *knee*

γόον, an aor., see on 500

γόος, *lamentation; wailing*

γοῦνα, pl. of *γόνυ*, *knee*

γράφω, *scratch*

γυῖον, *limb*

γυνή, *γυναικός*, *woman*

δαήμεναι, see on 150

δᾶήρ, *husband's brother; brother*

δαιδάλεος, *richly wrought*

δαιμόνιος, see on 326

δαίμων, *god*
δαί-φρων, *wise*
δάκρυ, *τό, tear*
δακρυόεις, *tearful; in tears:* see on 484
δαμάω, aor. *ἐδάμασα, subdue*
δαμείς, pass. aor. participle of *ἐδάμην, subdued.* Present stems are *δαμάω, δαμνάω, δάμνημι*
δαμόωσιν, in 368 a fut. from *δαμάω*; see p. xxii
Δάναοι, a name applied to the collective Greeks. Danaos was a king of Argos, who had fled from Libya with his 50 daughters, the famous Danaids
δεδμημένος, perf. pass. part. from *δέμω*
δειδιότα, acc. of participle *δε(ι)διώς*, from *δε(ί)δια* perf. of *δείδω, fear*
δείδω, perf. *δέδοικα* and *δείδια* in pres. sense, *fear:* the plupf. has imperf. sense
δείκνυμι, *δείξω, shew*
δεινός, adj., *dreadful; terrible; dread:* neut. as adv., *dreadly*
δέκατος, *tenth*
δέμω, *build*
δέπας, *δέπαος, τό, cup*
δέρμα, *τό, skin; hide*
δεσμός, *fastening; halter*
δεῦρο, *hither*
δεύτερον, adv. *secondly; a second time*
δέχομαι, *δέξομαι, receive; accept; take*
δή, particle (1) of emphasis; (2) inferential, *then; so; accordingly; at last*
δηθύνω, *be long; tarry*
δήϊος, *hostile; foeman*
δήϊος, adj. (with *πῦρ*), *burning*
δῆμος, *people; folk*
δήν, adv., *for a long time*
διά, prep. with gen., *through*
διδυμάων, *-ονος, twin*
δίδωμι, *give; offer; grant*
δι-εξ-ίμεναι, inf. from *διέξειμι, go out through*
δι-έρχομαι, *go through*
διί-φιλος, *dear to Zeus*
Διομήδης, *-εος, Diomedes*, the son of Tydeus, king of Argos
δῖος, *bright; glorious; fair*
δίφρος, *chariot; car; seat; chair; bench*
Διώνῡσος, *Dionysos*, otherwise Bacchos, the god of wine
δμωή, *handmaid*
δοκέω, *seem; seem good*
δολιχό-σκιος, adj., *that casts a long shadow*
δόλος, *wile*
δόμος, *house*
δόρυ, *δόρατος* and *δοῦρος, δουρί*, pl. *δοῦρα, spear*
δούλιος, adj., *of slavery*
δράκων, *-οντος, serpent*
Δρύας, *-ντος, Dryas*, father of *Lykourgos*
δύμεναι, inf. of aor. *ἔδυν* from *δύνω, go under* or *into; enter*
δύναμαι, *be able*
δύνηαι, Attic *δύνῃ*, subjunct. from *δύναμαι*
δύνω, aor. *ἔδυν*, and **δύομαι**, *go into* or *under; put on;* in 136 *δύσετο κατά* is by *tmesis* for *κατα-δύσετο*
δυο-καί-δεκα, *twelve*
δυσμενής, *hostile; foe*
δύστηνος, *-ον, wretched; miserable*

δυσ-ώνυμος, *-ον*, *ill-named; having name of evil*
δύω, verb: see *δύνω*
δύω, *two*
δῶμα, *τό*, and in pl., *house*
δῶρον, *gift*

ἔαρ, *τό*, *the spring* of the year
ἐγ-γίγνομαι, *be born in*
ἐγγύθι, prep., *near*
ἐγείρω, *rouse*
ἐγ-κλίνω, perf. *κέκλικα*, *rest upon* (transitive)
ἔγχος, *τό*, *spear*
ἐδείδιμεν, see *δείδω* and on 99
ἔδω, *eat*
ἕζω, *set; plant:* mid., *sit*
ἦην, = *ἦν*, *was*
ἐθέλω, *wish*
ἕθεν, = *οὗ* = *ἑαυτοῦ*
εἰ, *if:* *εἰ*, exclamatory, see on 376
εἶδον, *saw*
εἶδος, *τό*, *appearance; beauty*
εἰδώ, subj. of *οἶδα*
εἰδώς, with gen., *skilled in*
εἰκώς, Att. *ἐοικώς*, part. from *ἔοικα*, *be like*
εἰλήλουθας, Attic *ἐλήλυθας*
εἰλί-πους, see on 424
εἶμι, *go; come*
εἰμί, *be*
εἰνάτερες, *αἱ*, *brothers' wives*
εἵνεκα, *because of; for sake of*
εἰρόμεναι, see *ἔρω*
εἰς, *into; to*
εἰσ-ανα-βαίνω, *go up into*
εἰσ-έρχομαι, *come* or *go in* or *into*
εἴσω, **ἔσω**, adv. and prep., *within*
εἰωθώς, perf. part., *accustomed; wont*
ἐκ, *out of; of*
Ἑκάβη, *Hekabe*, wife of Priam
ἕκαστος, *each*
ἑκατόμβη (*ἑκατόν*, *βοῦς*), a sacrifice of a hundred oxen, *hecatomb*
ἑκατόμ-βοιος, adj., *worth a hundred oxen*
ἐκ-γελάω, *laugh aloud*
ἐκέκλετο, redupl. aor. mid. from *καλέω*, *call*
ἔκηλος, *-ον*, adj., *in quiet; unmolested*
ἐκ-κυλίζω, *-ίσω*, *roll out of*
ἐκ-λανθάνω, stronger form of *λανθάνω*, in mid., *quite forget*
ἐκ-πέρθω, *destroy*
ἐκ-σπάω, *pluck away*
ἔκτα, 3rd sing. from *ἔκταν*, aor. from *κτείνω*
Ἑκτορίδης, *son of Hektor*
Ἕκτωρ, *Hektor*, a son of Priam, slain by Achilles
ἑκών, *willing*
ἐλαύνω, *drive*
ἐλεαίρω, *pity*
ἐλεείνω, *pity*
ἐλεέω, *pity*
ἐλελίζω, *gather together; rally:* see on 109
Ἑλένη, *Helen*, wife of Menelaos, King of Sparta, whom Paris stole
Ἕλενος, *Helenos*, a son of Priam, who, like his sister Kassandra, had the gift of prophecy
ἐλευθερός, *free; of freedom*
ἑλκεσί-πεπλος, *with trailing robes*
ἑλκηθμός, *dragging* (subst.)
ἑλοῦσα, see *αἱρέω*

ἔμμεναι = *εἶναι*

ἔμ-πεδος, *firm; sound*

ἐμ-φύομαι, aor. *ἐν-έφυν*, *grow in* or *to; cling to*

ἐν-αίρω, aor. *ἠράμην*, *kill; slay*

ἐν-αίσιμος, *right; right-minded:* neut. used as adv., see on 519

ἐναντίος, *opposite; meeting one*

ἔναρα, pl. *arms; spoils*

ἑνδεκά-πηχυς, adj., *of eleven cubits*

ἔνδοθι, *within*

ἔνδον, *within; at home*

ἐνείκω, = *ἐνέγκω* aor. subj. from *φέρω*

ἕνεκα, prep. *because of; for sake of*

ἐν-έπω, *tell*

ἔνεσαν, Att. *ἐν-ῆσαν*, from *ἔν-ειμι*

ἔνθα, *there; where;* **ἔνθα . . . ἔνθα**, *this way and that*

ἐνθάδε, *here*

ἐνί, = *ἐν*, *in*

ἐννέα, *nine*

ἐννεά-βοιος, adj., *worth nine oxen*

ἐνν-ήμαρ, adv., *for nine days*

ἐν-όρνυμι, *rouse; awake*

ἔντεα, pl., *arms*

ἐν-τίθημι, *place in*

ἔντοσθεν, prep. with gen. *within*

ἐν-τροπαλίζομαι, *turn* or *look back*

ἐξ, prep., *out of*

ἐξ-αιρέω, aor. *ἐξ-ε(ι)λόμην*, *take away*

ἐξ-απ-όλλυμι, *destroy utterly:* mid., *perish utterly*

ἐξείης, adv., *in order*

ἐξ-έλετο, aor. from *ἐξ-αιρέω*

ἐξ-έμμεναι, see on 100

ἐξ-εναρίζω (*ἔναρα*, *arms*), *spoil*, or *strip*

ἐξ-οίχομαι, *be gone out*

ἐξ-ονομάζω, *call by name*

ἔξ-οχος, *special;* with gen., *superior*

ἐόντα, Att. *ὄντα*, from *εἰμί*

ἐοῦσα, Att. *οὖσα*

ἐπ-αμείβομαι, *exchange:* see on 339

ἐπ-αμύνω, with dat., *succour*

ἐπ-αυρίσκομαι, *ἐπαυρήσομαι*, *reap*

ἐπεί, conj., *when; since; because*

ἐπείγω, *hasten* (transitive); *drive on; press hard:* mid., *hasten* (intransitive)

ἔπειτα, adv., *in the next place; then; after that*

ἔπεσον, see *πίπτω*

ἐπ-έσσυμαι, pf. from *ἐπι-σεύω*, *hasten*

ἐπ-εύχομαι, *add a prayer*

ἐπήν (*ἐπεὶ ἄν*), *whenever; when*

ἐπί, with acc., *upon; for:* with gen., *upon:* with dat., *upon; at; by; near; among; towards; over*

ἐπι-βάλλω, *throw upon*

ἐπι-γίγνομαι, *come after* or *on; follow*

ἐπί-δρομος, *that can be overrun* or *assailed*

ἐπί-κειμαι, *lie upon; be laid upon*

ἐπίκουρος, *ally*

ἐπι-μαίνομαι, aor. *ἐμηνάμην*, with dat., *be mad after* or *for*

ἐπι-μένω, *wait ;* aor. *ἔμεινα*
ἐπι-πλώω, *sail over*
ἐπι-τέλλω, *enjoin ; command*
ἐπι-τίθημι, *place* or *set upon*
ἔπλετο, aor. from *πέλω*, *be*
ἐπ-οίχομαι, *go about :* see on 492
ἔπος, *τό*, *word*
ἐπ-οτρύνω, *rouse ; rouse up ; urge on*
ἐπ-ουράνιος, adj:, *of heaven*
ἑπτα, *seven*
ἕπω, see on 321
ἐρατεινός, *-όν*, *lovely ; to be desired*
ἔργον, *work ; trouble*
ἐρεείνω, *ask ; ask about ; inquire*
ἐρέω, a fut., *will say* or *tell*
ἐρι-βώλαξ (*βῶλος*, *clod*), *with heavy, rich soil ; fertile*
ἐρίζω, *strive ; contend*
ἐρινεός, *fig-tree*
ἔρκος, *τό*, *bulwark*
ἐρύκω, redupl. aor. *ἐρύκακον*, *restrain ; control*
ἔρχεο = *ἔρχου*
ἔρχομαι, *ἦλθον*, *come*
ἔρω, and in mid. *εἴρομαι*, *ask*
ἐς, *to ; into*
ἐσ-άγω, *bring in*
ἔσαν, Attic *ἦσαν*
ἐσθλός, *brave*
ἐσσι, Attic *εἶ*, from *εἰμί*
ἔσσομαι = *ἔσομαι*
ἐσσόμενοι, fut. part., *those that shall be hereafter*
ἔσταν = *ἔστησαν*
ἔστι, *it is possible*
ἑταρος and **ἑταῖρος**, *comrade*
ἕτης, *-ον*, *ὁ*, *friend*
ἔτι, *still ; yet ; any longer ; any more ; again*
ἐύ, *εὖ*, *well*
εὐζωνος, *fair-girdled*
εὐ-κνήμῖς, *-ῖδος*, *well-greaved*
εὐ-κτίμενος (*κτίζω*), *well-built*
εὐ-μμέλιος, *of the good ashen spear*
εὐνή, *bed ; love*
εὐ-πατέρεια, fem. adj., *high-born*
εὐ-πεπλος, *-ον*, *fair-robed*
εὐ-πλόκαμος, *-ον*, *with fair tresses*
εὐ-ρεής, *fair-flowing*
εὑρίσκω, aor. *εὗρον*, *find*
εὐ-ρρείτης, gen. *-αο*, *fair-flowing*
εὐρύς, *-εῖα*, *-ύ*, *broad ; wide*
ἐύς, adj. m. and f., neut. *ἐύ*, *good ; brave*
εὖτε, *when*
εὐχετάομαι, *pray ; boast*
εὔχομαι, *pray ; boast*
ἐφ-άπτομαι, pf. *ἧμμαι*, *fasten on ; attach*
ἔφατο, 3rd sing. imperf. mid. from *φημί*
ἐφ-έπω, *come to ; reach :* see on 321
ἐφ-εστήκειν, pluperf. from *ἐφ-ίστημι*, *was standing on*
ἐφ-ῆπτο, 3rd sing. pluperf. pass. from *ἐφ-άπτω*
ἐφ-ορμάομαι, *rush upon*
Ἐφύρη, the older name of *Corinth*
ἔχε = *εἶχε*
ἔχω, *have ; hold ; keep ; possess*

Ζεύς, gen. *Ζηνός* and *Διός*, *Zeus*
ζωγρέω, *take alive :* see 46 n
ζωός, *alive*
ζωστήρ, *belt*
ζώω, = *ζάω*, *live*

ἦ, particle giving emphasis, *surely ; truly ; verily :* or translate by *I say ; I ask ; tell me*

ἦ, an aor., see on 390

ἤ, *either ; or ; than :* **ἤ . . . ἤ** is used for **εἴτε . . . εἴτε**, *whether . . . or*

ᾗ (dat. of relative), *by which way*

ἤγαγε, aor. from **ἄγω**

ἠγά-θεος (**ἄγαν**), *divine*

ἠ-δέ, *and :* corresponds to **ἠ-μέν**

ᾔδη, pluperf. from **οἶδα**

ἤδη, *now ; already*

ἠέ = **ἦ**

Ἠετίων, *Eetion*, father of Andromache

ἠθεῖος, *beloved ; dear*

ἦθος, *τό*, *haunt*

ἠ-κεστος, *-ον*, adj. (**κεντέω**, *pierce*), see on 94

ἠλακάτη, *distaff*

ἠλέκτωρ, see on 513

ἦλυθον = **ἦλθον**

ἧμαι, *sit*

ἦμαρ, **ἤματος**, *τό*, *day*

ἤμην, imperf. from **ἧμαι**, *sit*

ἡμισυ, neut. adj. = subst., *half*

ἧνις, see on 94

ἠνορέη (**ἀνήρ**), *manliness*

ἠπιό-δωρος, *-ον*, see on 251

ἥρως, *-ωος*, *hero*

ἧστο, 3rd sing. pluperf. from **ἧμαι**, *sit*

ἦτορ, *τό*, *heart*

ηὔδα, 3rd sing. imperf. of **αὐδάω**

ἠύ-κομος, *-ον* (**εὖ** and **κομή**), *fair-haired*

ἠύς, adj. *brave :* see **ἐύς**

Ἠώς, *the Dawn*

θάλαμος, *chamber ; bower*

θάλασσα, *sea*

θαλερός, *flourishing ; goodly :* with **δάκρυ**, *big*

θαλπωρή, *comfort*

θάρσος, *τό*, *courage ; daring*

θᾶσσον, adv., compar. of **ταχέως**, *quickly*

θεά, *goddess*

θεάων, gen. plur. of **θεά**

θείῃ, 3rd sing. subj. from **θέω**

θείνω, *strike*

θεῖος, *divine ; god-like ; of a god*

θεο-ειδής, *god-like*

θεοπρόπιον, *oracle*

θεός, *god*

θεράπων, *-οντος*, *attendant ; squire ; servant ; minister*

θέρομαι, pass. *be scorched*

θές, see **τίθημι**

Θέτις, *Thetis*, a Nereid, mother of Achilles

θέω, imperf. **θέον**, *run*

Θῆβαι, pl., *Thebes*, in Boeotia

Θήβη, *Thebé*, a town in Mysia

θνήσκω, *die*

θοός, *swift*

θοῦρις, *-ιδος*, adj. (**θορ-**, *leap*), *impetuous*

θρασύς, *-εῖα*, *-ύ*, *bold ; daring*

Θρῇξ, *-κός*, *Thracian*

θυγατήρ, *-τρός*, *daughter*

θύελλα, *storm*

θυμός, *spirit ; soul ; life ; courage*

θυμο-φθόρος, *-ον*, *life-destroying*

θύος, *τό*, *sacrifice*

θύρα, *door*

θύσθλον, see on 134

θώρηξ, *ὁ*, *corslet*

ἰάχω, *cry*

ἰδέ, *and*
ἰδέσθαι, aor. mid. from **εἶδον**, *saw*
Ἰδομενεύς, *Idomeneus*, a Cretan chief
ἱέρεια, *priestess*
ἱερεύειν, *consecrate; sacrifice*
ἱερός, *sacred; holy*
ἴθι, imper. from **εἶμι**
ἰθύνω, *make straight; direct; aim*
ἰθύς, see on 79
ἰθύω, *go straight forward*
ἱκάνω, *come; go; come to*
ἱκνέομαι, **ἵξομαι**, **ἱκόμην**, *come; come to*
ἵκω, *come*
ἱλάσκομαι, *propitiate*
Ἴλιος, ἡ (also **Ἴλιον**, τό), *Ilios* or *Ilion*, the chief city of the Troad, the same as *Troy*
ἶξε, aor. from **ἵκω**, *came*
ἴος, *one*
ἰο-χέ-αιρα, *pouring arrows; archer*
ἱππιο-χαίτης, adj., *of horse-hair*
ἱππο-βότος, *-ον*, *horse-feeding*
ἱππό-δαμος, adj., *tamer of horses*
ἱπποδάσεια, adj. fem., *with horse-hair plume* (from **δασύς**, *thick*)
Ἱππόλοχος, *Hippolochos*, see 152 ff.
ἵππος, ὁ καὶ ἡ, *horse; mare*
ἵππ-ουρις (**οὐρά**, *tail*), adj., *with horse-hair plume*
ἱρός, Attic **ἱερός**, *sacred*
ἰσο-φαρίζω (**ἴσος**), *be equal to; match* anyone in anything (**τι**)
ἵστημι, *set; set up*
ἰστός, *loom*
ἶφι, a dat. from **ἶς**, *with might*
ἰών, participle from **εἶμι**

καγκαλόω, *laugh*
καθίζω, *make to sit*
καί, *even; also*
καὶ γάρ, *for indeed*
κακο-μήχανος, *devising evil; mischievous*
κακός, *evil; bad; cowardly*: as subst., *coward*
καλά, adv., *well*
καλέσσω, = **καλέσω**, from **καλέω**
καλέω, *call*
καλλι-πάρῃος, *-ον*, *with fair cheeks*
κάλλος, τό, *beauty*
καλός, *beautiful; fair*
καλύπτω, *cover; veil*
κάμνω, *labour; be weary*
κάρη, τό, gen. **κρᾱτός**, *head*
καρπός, *fruit*
κάρτιστος, see **κράτιστος**
κασίγνητος, *brother*
κατά, with acc., *along; throughout; about; up and down; according to; by; at; in*; with gen., *down from*
κατα-βαίνω, *go down* or *deep into*
κατάγω, *lead down* or *to*
κατα-δύω, aor. **ἔδυν**, *go into; put on* (armour etc.): and in mid.
κατα-θνητός, *-όν*, *mortal*
κατα-καίω, *burn*
κατα-κτείνω, *slay; kill*
κατα-λείπω, *leave behind*
κατα-μάρπτω, *seize; take up; overtake* ('pick up')
κατα-πήγνυμι, *fix* (*down*)
κατα-ρέζω, *stroke; caress*

κατα-τίθημι, *set down*
κατα-φένω, *slay*; see *φένω*
κατα-χέω, *pour down; shed; fling down*
κατ-έδω, *devour*
κατ-ερύκω, *keep back; keep*
κατ-έρχομαι, *come* or *go down*
κεῖμαι, *lie*
κειμήλιον (*κεῖμαι, be stored up*), *treasure; heir-loom*
κεῖνος, *ille*
κέκλετο, redupl. aor. from *καλέω*
κεκμηκώς, perf. part. from *κάμνω, be weary*
κελαινεφής, adj. (*νέφος*), *of the black cloud*
κελαινός, *black*
κελεύω, *bid; command; order*
κεν, see 49 and 50 nn.
κέρδιστος, superl. of *κερδάλεος, greedy of gain; cunning*
κερδίων, compar. of *κερδάλεος, more profitable; better*
κήδομαι, *care for*
κῆδος, *τό, sorrow; trouble*
κῆρ, *τό, heart*
κηώεις, see on 288
Κίλιξ, *-κος, Cilician*
Κισσηίς, *-ίδος*, adj., *daughter* of Kisseus
κιχάνω, *κιχήσομαι, ἐκιχησάμην, come to; overtake; find*
κιχείω, a subjunct. from *κίχημι, come to; reach*
κίω, *go*
κλειτός, *-όν, famous*
κλέος, *glory*
κληΐς, *κληῖδος, ἡ, key*
κλίνω, *incline*: in mid., *lean*
κλυτός, *glorious*
κοιμάω, *put to sleep*: mid. *sleep*
κόλπος, *bosom*
κομίζω, *attend to; care for*
κονίη, *dust*
κορυθ-αίολος, *with glancing helm*: see *αἰόλος* in Liddell and Scott's *Lexicon*
κόρυς, gen. *κόρυθος, ἡ, helmet; morion; casque*
κούρη, *daughter*
κοῦρος, see 59 n.
κραιπνός, adj., *fleet*
κράτερος, *strong; stalwart; stout; stern*
κράτιστος, superl. of *κράτερος, strong; hard*
κράτος, *τό, might; strength*
κρᾱτός, gen. of *κάρη*
κρείων, properly a participle, *ruling; lord*
κρητήρ, *ὁ, bowl*
κρίνω, *choose out*
κροαίνω (*κρούω, beat*), *gallop*
Κρονίδης, patronymic, *son of Kronos, i.e.* Zeus
Κρονίων, *son of Kronos*, Zeus
Κρόνος, *Kronos*, father of Zeus, Poseidon, Hades, Hera, Demeter, Hestia. Zeus overthrew him and the Titans
κρυπτάδιος, adj., *secret*
κτέαρ, gen. *κτέατος, possession*
κτείνω, *kill; slay*
κυδάλιμος, *glorious; noble*
κυδι-άνειρα, fem. adj. (cp. *κῦδος*), *man-ennobling; that gives men fame*
κυδιάω, *exult*
κῦμα, *τό, wave*
κυνέω, aor. *κύσα, kiss*
κυών, gen. *κυνός, dog*

λάθωμαι, aor. from *λανθάνω*
λαμβάνω, *seize*

λάμπω, *shine*
λανθάνω, in mid., *forget*
λάξ, adv., *with the heel:* cp. *πύξ, with the fist; ὀδάξ, with the teeth*
Λαομέδων, *-οντος*, son of Ilos and father of Priam. He had a bad reputation for treachery. He cheated Apollo and Poseidon of the reward he had promised for the building of Ilion, and after promising Herakles his daughter Hesione's hand, refused to perform his promise. Herakles had delivered Hesione from a sea-monster sent by Poseidon, and slew Laomedon for his faithlessness
λαός, *people; folk*
λαπάρη, *flank*, the soft part of the body between the ribs and hips
λείβω, *pour libation; pour as libation*
λείπω, *leave*
λευκ-ώλενος, *-ον, with white arms*
λέων, *λέοντος, lion*
λήγω, *λήξω, cease; leave off*
λίην, *very; exceedingly; too much; overmuch*
λίθος, *stone*
λίσσομαι, *pray; implore; beseech*
λούομαι, *bathe*
λόφος, *plume*
λόχος, *ambush*
λυγρός, *grievous; baleful; fell*
λύθρος, *filth*
Λύκιοι, *Lykians.* There were two tribes; one, the most famous, in the S.W. of Asia Minor; the other, in the neighbourhood of Troy
Λυκόργος and **Λυκοῦργος**, *Lykourgos*, see on 130
λώιος, *better*

μάθον = *ἔμαθον*
μαίνομαι, *be mad*
μάκαρ, gen. *μάκαρος, blessed*
μακρόν, adv., *loud*
μακρός, *long; great;* of a shout, *loud*
μάλα, adv., comp. *μᾶλλον*, superl. *μάλιστα, much; very; sorely*
μαλακός, *soft*
μάλιστα, superl. adv., *most; very much; chiefly*
μάρναμαι, *fight*
μάχη, *battle, fight*
μάχομαι, *fight*
μέγα, adv., *greatly; by far; sorely*
μεγά-θυμος, *high-souled*
μεγαλ-ήτωρ, *high-souled; noble-hearted*
μέγαρον, *hall:* in pl. *house; palace*
μέγας, *great; mighty*
μεθιεῖς, 2nd sing. pres. indic. from *μεθίημι*: see on 523
μεθ-ίημι, *let go; slacken from*
μειδάω, *smile*
μείλινος and **μέλινος** (*μελία, ash*), adj., *ashen*
μειλίχιος, adj., *soft; gentle*
μελι-ηδής, *honey-sweet*
μελί-φρων, *honey-hearted*
μέλλω, see Appendix
μέλω, *be a care to*
μεμαώς, perf. participle, *eager*

μέμνημαι, perf. with pres. sense from *μιμνήσκω*, *remember*
μέν, enclitic particle of emphasis, *surely ; truly*
μενεπτόλεμος, *abiding the battle ; stubborn in fight*
μένος, *τό*, *spirit ; courage ; fury ; might*
μένω, *remain ; abide*
μέσος, adj., *middle :* neut. used as subst.
μεσσηγύ(s), *between*
Μεσσηΐς, see on 457
μέσσος, adj. *mid ; middle*
μετά, prep. with dat. *among*
μετα-σεύομαι, *hasten after*
μέτ-ειμι, *go* or *come after*
μετ-εῖπον, *speak to*
μετ-έρχομαι, *go after ; go to*
μετ-όπισθεν, *behind*
μέτωπον, *face*
μή, *not ; lest*
μήδομαι, *devise ; plot ; plan*
Μηκιστηιάδης, son of Mekisteus
μήστωρ, **-ωρος**, *deviser*
μήτηρ, *mother*
μητίετᾰ, *ὁ*, *counsellor ; all-wise*
μιγήμεναι, = *μιγῆναι*, pass. thematic aor. from *μίγνυμι*
μιμνήσκω, *remind :* aor. mid. *ἐμνησάμην*, *remember*
μίμνω, = *μένω*, *remain ; abide ; wait*
μιν, enclitic pronoun equivalent to the accusatives (of all genders, sing. and pl.) of *αὐτός*
μνήσασθε, see *μιμνήσκω*
μοῖρα, *fate*
μολοῦσα, aor. from *βλώσκω*
μόρος, *doom ; destiny*
μυθέομαι, *speak ; tell*
μῦθος, *word*
μυρίκινος, adj. (*μυρίκη*), *of a tamarisk*
μύρομαι, *wail*
μυχός, *recess ; corner*

ναιετάω, *dwell ;* see on 370
ναίω, *dwell*
νείατος, see on 295
νεικέω, *reproach ; rebuke*
νέμεσις, *indignation*
νέμω, *occupy ; inhabit*
νέομαι, *go ; come*
νέος, *new ; fresh*
Νεστορίδης, son of Nestor
Νέστωρ, *Nestor*, son of Neleus, King of Pylos
νεύω, *nod*
νηΐς, see 22 n
νη-μερτής (*ἁμαρτάνω*), *unerring ; true*
νηός, *temple*
νηπίαχος = *νήπιος*
νήπιος (*νή not*, and *ἔπος*), *not speaking ; infant :* Lat. *infans*
νίκη, *victory*
νιν = *μιν*, *q.v.*
νοέω, *notice ; note*
νομός, *pasturage*
νόσφιν, prep. with gen. *afar from*
νύ, enclitic particle, *then* (inferential)
νύμφη, *nymph*
νῦν, adv. *now*
Νυσήϊον, *τό*, neut. adj. used as subst., *the region of Nysa :* see on 133

Ξάνθος, *Xanthos*, famous river of Lykia
ξεινίζω, *entertain*

ξεῖνος and **ξένος**, *friend*
ξεστός, *polished*
ξύν, *σύν*, *with*

ὀαρίζω, see on 516
ὁδός, *ἡ*, *way ; road ; journey*
ὀδύσσομαι, *be wroth*
ὄζος, *branch*
ὅθι, *where*
οἴγω, *οἴξω*, *open*
οἶδα, *know*
ὀιζύς, *ἡ*, *woe ; sorrow*
οἰκεύς, *-ῆος*, *ὁ*, *inmate of house :* in pl. *house-folk*
οἰκίον, *house*
οἰκόν-δε, *to the house ;* (to) *home ; homewards*
οἶκος, *house ; home*
Οἰνεύς, see on 216
οἶνος, *wine*
οἷος, *alone*
οἷος, correlative to *τοιοῦτος*, *such as ; as :* also exclamatory, *what a . . . /* Latin *qualis*
οἰόω, *leave alone*
ὄις, gen. *ὄιος* and *οἰός*, acc. *ὄϊν* ; pl. *ὄιες*, *ὀίων*, *ὀίεσσι* and *ὄεσσι*, acc. *ὄις*, *sheep*
οἴχομαι, *go ; be gone*
οἴω, *think ; deem*
οἰωνό-πολος (*οἰωνός*, *bird, omen*, and *πολέω*, *deal with*), *seer*
ὀκρυόεις, see 344
ὄλεθρος, *destruction ; death*
ὄλλυμι, *destroy :* mid. and perf. *ὄλωλα*, *perish*
ὀλολυγή, see on 301
Ὀλύμπιος, *Olympian ; the Olympian*, i.e. Zeus
ὅμιλος, *crowd ; throng ; press*
ὁμοκλέω, *call*
ὁμοκλή, *shouting*
ὀμφαλόεις (*ὀμφαλός*), *having a boss ; bossed*
ὀνήσομαι, fut. from *ὀνίνημι*
ὀνίνημι, *benefit ; help ; cheer*
ὀξύς, *-εῖα*, *-ύ*, *sharp*
ὀπάζω, *bestow ; grant ; give*
ὄπιθεν, adv. and prep., *behind*
ὀπισθεν, *hereafter*
ὀπίσσω, *behind ; hereafter*
ὄπωπα, a perf., *have seen*
ὀρεστιάς, fem. adj., *of the mountains*
ὁρμάω, *speed* (transitive)
ὄρνυμι, *rouse*
ὄρος, *τό*, *mountain*
ὀρφανικός, adj., *orphan*
ὄρχαμος, *marshal*
ὅς, demonstr. adj., *he*
ὅς, *ἥ*, *ὅν*, *his*
ὄσσε, dual only, *eyes*
ὅσσος, *how great* or *much ; so great* or *much as*
ὀστέον, *bone*
ὅτε, *when*
ὀτρηρός, *busy*
ὀτρύνω, *rouse*
ὅττι, = *ὅτι*, neut. from *ὅστις*, *whosoever ; who*
οὐδέ, *nor ; but not ; and not ; not even*
οὐδός, *threshold*
οὕνεκα, *because*
οὐρανός, *heaven*
οὐτάω, aor. *οὖταν*, *-ας*, *-α*, *wound*
οὔτε, *neither ; nor*
οὕτω(ς), *thus*
ὀφείλω, *owe ; ought*
ὄφελον, = *ὤφελον*, from *ὀφείλω*
ὄφρα, conj., *until ; while ; in order that*
ὄχ' ἄριστος, *by far* the best. See on 76

ὀχθή, *bank* of river
ὄχος, *τό*, *chariot*
ὄψις, *sight*

πάϊς and **παῖς**, *παιδός*, *child; son*
παλαιός, *ancient*
παλάσσω, *sprinkle; πεπαλαγμένος*, *besprent*
πάλιν, adv. *back; again*
Παλλάς, *Pallas*, another name of Athene
πάλλω, *brandish; shake; toss; dandle*
παμ-ποίκιλος, *richly broidered*
παμ-φαίνω, *shine brightly*
παμφανόων, *-όωσα* (as if from *φανάω*, with assimilation of vowels), *bright-beaming*
πάντῃ, adv. *in every way* or *direction; everywhere*
παρ, clipt form of *παρά*
παρά, with acc., *beside; by:* with gen. *from:* with dat. *by side of*
παρά, adv. *near; hard by*
παρα-δέχομαι, *receive from*
παρα-κοιτής, *husband*
παρα-λέχομαι (*λέχος*), *wed*
παρα-πείθω, *persuade over, persuade*
παρ-ειπεῖν, *talk over; persuade*
Πάρις, *Paris*, son of Priam, who stole Helen
παρ-ίστημι, *set near* or *by:* in intrans. tenses and mid. *stand near*
πάροιθε, prep., *before; in front of*
πάρος, conj. *before that*
πατήρ, *πατρός*, *father*
πάτος, *path; track*
πατρώιος, adj., *of a father*
πεδίον, *plain*
πεδίον-δε, *to the plain*
πείθω, *πείσω*, *persuade*
πεῖραρ, gen. *πείρατος*, *τό*, see on 143
πειράω, *attempt*
πέλω, and mid. *be*
πέμπω, *send*
πενθερός, *wife's* or *husband's father*
πεντήκοντα, *fifty*
πέπλος, *robe*
πεποιθώς (*πείθω*), *trusting to* or *in*
πέπων, see 55 n.
περ, particle (enclitic) of emphasis
περάω, *pass through*
Πέργαμος, *ἡ*, *Pergamos*, the citadel of Troy
περί, prep. with acc. *around*
περί, adv. *round; around*
περι-καλλής, *very beautiful; handsome*
περι-κλυτός, *famous; glorious*
πῆ; interrog., *which way?*
πῃ, indef., *some way; any way; in any wise*
πήγνυμι, *πήξω*, *fix; pierce*
πῆλα (*ἔπηλα*), aor. from *πάλλω*
πῆμα, *τό*, *bane; woe; trouble*
πιθέω, *obey*, with dat.
πίναξ, *πίνακος*, *ὁ*, *tablet*
πίνω, aor. *ἔπιον*, *drink*
πίπτω, aor. *ἔπεσον*, *fall*
πιστόομαι, *pledge oneself; exchange pledges*
Πλάκος, *ἡ*, *Plakos*, a mountain above Thebé, in Mysia
πλεῖστος, superl. of *πολύς*
πλήσιον, prep. with gen., *near*
ποδ-άρκης, *fleet-footed*
ποθή, *desire; longing*

ποθι = *ποτε*

ποιέω, *do ; make*

ποίκιλμα, *τό*, *embroidery*

ποικίλος, *adorned ; dight*

ποιμαίνω, *do shepherd's work ; shepherd*

ποιμήν, *-ένος*, *shepherd*

πολέες, Attic πολλοί

πόλεμος, *war*

πόλιν-δε, *to the city*

πόλιος, = πόλεως, from πόλις

πόλις, *city ; town*

πολλά, adv., *much ; fiercely*

πολλόν, adv., = πολύ

πολύ, adv., *much*

πολύ-δωρος, *bounteous*

πολύ-κμητος (κάμνω), *well-worked :* see 48 n.

πολύς, *much ; many*

πολύ-φλοισβος, *loud-roaring*

πομπή, *guidance ; escort*

πόνος, *toil ; labour ; trouble*

πόντος, *sea*

πόρκης, see on 320

πόρον, = ἔπορον, an aor., *furnish ; provide*

πόσιας, Att. *πόσεις*, acc. pl. of *πόσις*, *husband*

ποσσί, = *ποσί*, dat. pl. of *πούς*, *ὁ*, *foot*

ποταμός, *river*

ποτε, *at some time ; some day ; ever*

ποτί, = *πρός*, *to*

πότμος, *fate ; doom*

πότνια, fem. adj., title of respect, *mistress ; queen ;* the Elizabethan *dread ;* with *μήτηρ*, *lady mother*

που, *somewhere ; anywhere ; somehow ; possibly*

πουλυ-βοτείρη, fem. adj., *rich-nurturing*

πούς, *ποδός*, *ὁ*, *foot*

πρεσβύτερος, *-τατος*, *elder : eldest*

πρηνής, adj., *headlong*

Πριαμίδης, *son of Priam*

Πρίαμος, *Priam*, King of Troy

πρίν, conj., *before ; until :* adv., *formerly ; before*

πρό, prep. *before*

προ-βαίνω, *surpass ; overpass*

προ-ιάπτω, *fling forth*

Προῖτος, *Proitos*, King of Argos

προ-πάροιθε, prep., *before*

πρός, with acc., *at :* with gen. *at hands of ; from ; by*

προσ-αυδάω, *speak to*

προσ-ειπεῖν, *speak to*

προσ-έφην, *spake to*

πρόσθεν, adv. and prep. (1) local, *before ; in front :* (2) temporal, *aforetime ; formerly*

πρότερος, *first of two ;* Lat. *prior*

προτί, = *πρός*, *to*

προ-τρέπομαι, *yield to*

προ-φέρω, *bear on*

προ-φεύγω, *escape*

προ-φρον-έως, *readily ; willingly*

πρῶτον, adv. *first*

πτελέα, *elm-tree*

πτόλεμος = πόλεμος

πτόλις = πόλις

πτυκτός, *-όν*, *folded*

πυκινός, *cunning*

πύλη, *gate*

πύματος, adj., *last ; outermost*

πυνθάνομαι, *learn ; come to know*

πῦρ, *πυρός*, *τό*, *fire*

πύργος, *tower ; towered wall ; battlements*

ῥά, a shorter form of *ἄρα*
ῥεῖα, adv., *easily;* with *ζώοντες* = *without cares*
ῥέω, *flow*
ῥήγνυμι, *ῥήξω*, *break*
ῥίμφα, *lightly*
ῥοδο-δάκτυλος, *rosy-fingered*
ῥυμός, *pole of chariot*
ῥύομαι, *defend*
ῥυσί-πτολις, *protector of the town*

Σαρπήδων, *Sarpedon*, chief of the Lykians, slain by Patroklos
Σατνιόεις, *-εντος*, a river in Mysia
σεβάζω, aor. mid. *σεβάσσατο*, *feel awe (at)*
σεβάσσατο, aor. from *σεβάζω*
σέθεν, = *σοῦ*, gen. of *σύ*
σεῖο, = *σοῦ*, from *σύ*
σεύω, *chase;* mid. *rush; speed:* perf. part. *ἐσσύμενος*, *hastening*
σῆμα, *τό*, *token; mark; barrow:* see on 168
σίδηρος, *iron*
Σιδονίηθεν, *from Sidonia*
Σιδόνιος, adj., *of Sidon* in Phoenicia
Σίσυφος, Sisyphos, son of Aiolos, founder of Ephyre
σιωπή, *silence*
Σκαιός, *Skaian*, name of a gate of Troy, the only one mentioned by name. The origin of the word is unknown
Σκαμάνδριος, Hektor's name for his son, from the river Skamander
Σκάμανδρος, the *Skamander*, now the Mendere Su, a river rising in Mount Ida
σκῆπτρον, *staff; sceptre*
σκότιος, adj. (*σκότος*), *dark; secret;* see 24 n.
σκότος, *ὁ*, *darkness*
Σόλυμοι, see on 184
σπένδω, *σπείσομαι*, aor. *ἔσπεισα*, *pour libation*
στατός, *stalled*
στῆθος, *τό*, *breast*
στῆτε, imper. strong aor. of *ἵστημι*
στόμα, *τό*, *mouth*
στομαλίμνη, see 4 n.
στρατός, *host; army*
στρέφω, *turn* (as on a pivot): intrans. in mid.
στυγερός, *hateful*
συλάω, *plunder; strip; strip off; take as plunder*
σύν, prep. *with*
συν-άγω, *gather together*
σύν-ειμι, *come together; meet*
συν-τίθημι, *put together; lay to heart; give heed*
σφυρόν, *ankle:* see *ἀμφί*
σχέδον, adv. *near; nearly*

ταμίη, *house-dame*
ταρβέω, *fear; feel terror*
τάχα, *quickly; anon; soon*
ταχύς, *swift*
τεθνηώς = *τεθνηκώς*
τείρω, *wear; wear out; weary; harass; press hard*
τεῖχος, *τό*, *wall*
τεκμαίρομαι, aor. *ἐτεκμηρ-*, *decree; appoint*
τέκνον, *child*
τέκτων, *craftsman*
Τελαμώνιος, *of Telamon*
τέμενος (*τέμ-νω*), *τό*, *a domain*

τέμνω, aor. *ἔταμον*, *cut off*
τέρας, *τέρα(τ)ος, τό*, *wonder; portent; sign*
τέτμεν, 3rd sing. of an aor. *found*
τέτυγμαι, perf. from *τεύχω*
Τευθρανίδης, *son* or *descendant of Teuthras*
τεῦχος, *τό*, *a vessel:* in pl. *arms; armour*
τεύχω, pf. *τέτυγμαι*, *make; form*
τηλεθάων, a participle, *flourishing; blooming*
τηλε-κλειτός, *-όν*, *far-famed*
τί, *why?*
τι, used adverbially, *at all*
τίθημι, *place; make*
τιθήνη, *nurse*
τίκτω, *bring forth; bear; beget:* also in mid.
τιμή, *honour*
τίπτε, = *τί ποτε*, *why ever? why?*
τίω, *honour*
τοι, particle giving emphasis, *truly; soothly; surely*
τοῖος, *such*
τοιόσδε, *such*
τόξον, and in pl., *bow*
τόσος and **τόσσος**, *so much; so great*
τότε, *then; at that time:* Lat. *tunc*
τούνεκα, *therefore*
τρεῖς, τρία, *three*
τρέφω, *breed; rear*
τρίς, *thrice*
τρίτος, *third*
Τροίη, *Troy*
τρόμος, *trembling*
τροχός, *wheel*
Τρωάς, *Trojan woman*
Τρῶες, pl. *Trojan*
Τυδείδης, patronymic, *son of Tydeus*

Τυδεύς, *-εος*, *Tydeus*, father of *Diomedes* and son of Oineus, king in Kalydon in Aitolia
τύνη = *σύ*
τύπτω, *beat*
τυτθός, *small*
τυφλός, *blind*
τῶ, *therefore; wherefore*

ὕδωρ, *τό*, *water*
υἷες, see *υἱός* in Grammar
υἱός, *son*
ὕλη, *wood; forest*
ὑλήεις, *wooded*
ὔμμι = *ὑμῖν*
ὑπαντιάω, *meet; face*
ὑπείρ-οχος, *-ον*, *pre-eminent*
ὑπ-εκ-φεύγω, *escape from*
ὑπέρ, with acc., *beyond; contrary to; against:* with gen. *concerning; about*
Ὑπερείη, see 457
ὑπέρ-θυμος, *-ον*, *high-spirited*
ὑπ-ισχνέομαι, *ὑπο-σχήσομαι*, *ὑπ-εσχόμην*, *promise*
ὑπό, prep. with gen., *by means of; by:* with Lat. *under; by*
ὑπο-δέχομαι, *receive*
ὑπο-κύομαι, *conceive*
ὑπο-λύω, *loosen; relax; slacken*
ὑπο-πλάκιος, adj., *under Plakos*
ὑπό-τροπος (*τρέπω*), adj., *returning*
ὑπο-χωρέω, *retire; give way*
ὑφαίνω, *weave*
ὑφ-ηνίοχος (*ἡνία*, *reins*), see 19 n
ὑψηλός, *high*
ὑψί-πυλος, *-ον*, *with high gates*
ὑψοῦ, adv., *high*

φαεινός, *-όν*, *shining; bright; gleaming*

φαίδιμος (*φα-*), *shining; glorious*
φαίην, opt. from *φημί*
φαίνω, *shew:* mid. and pass., *appear;* pass. aor. *ἐφάνην*
φάλαγξ, *-γγος, ἡ, phalanx*
φάλος, *ὁ*, translate *horn*, and see 9 n
φάος and **φόως**, *τό, light*
φάτνη, *manger*
φάτο, impf. mid. from *φημί*
φένω, redupl. aor. *ἔπεφνον, slay; kill*
φέριστος, a superl., *best; bravest*
φέρτερος, *superior; stronger; mightier*
φέρω, *bear; carry; bring*
φεύγω, perf. part. mid. *πεφυγμένος, flee; escape:* see on 488
φηγός, *ἡ, oak*
φημί, *φήσω*, impf. (*ἔ*)*φην*, impf. mid. (*ἐ*)*φάμην, say*
φθινύθω, *perish*
φθίω, *destroy*
φιλέω, *love;* see 15 n
φίλος, *loving; loved; dear; friendly; friend*
φιλότης, *ἡ, love; affection*
φοβέω, *terrify;* mid. *fear; flee in fear*
φόβος, *terror; fear*
φοίνιξ, *-ῑκος, crimson* (dye)
φόνος, *slaughter; killing; carnage*
φορέω, *carry*
φόως, see *φάος*
φρήν, *φρενός, ἡ,* and in pl., *mind; senses; heart*
φρονέω, *think; devise; plan; be minded*
φύλλον, *leaf*
φύλοπις, *ἡ, battle*
φυταλίη, fem. adj., sc. *γῆ* (*φυτ-όν*), *vineyard* or *orchard*
φυτεύω, *plant*
φύω, *produce;* see on 149
φωνέω, *speak*
φώς, *φωτός, man*

χάζω, *yawn; gape*
χαίρω, aor. *ἐχάρην, rejoice*
χαίτη, *hair; mane*
χάλκειος, *brazen*
χαλκήρης, *brazen*
χαλκο-κορυστής, *with brazen helm*
χαλκός, *bronze*
χαλκο-χίτων, *mail-clad*
χαμάδις, *to* or *on the ground*
χαμᾶζε, adv., *to the ground*
χαμαί, adv., *on the ground*
χάνοι, aor. from *χάζω*
χαρείην, opt. aor. from *χαίρω*
χαρίεις, *graceful; elegant; beautiful*
χαρίζομαι, *give; bestow*
χάρμα, *τό, object of rejoicing; triumph*
χείρ, *ἡ, χειρός* and *χερός, hand*
χέω, *pour; shower; shed*
χήρη, fem. adj., *widowed*
χῆτος, *τό, lack*
χθών, *χθονός, ἡ, earth; ground*
χίμαιρα, *goat:* as proper noun, *the Chimaera*, a fabulous animal
χόλος, *wrath; anger*
χολόω, *enrage;* mid. *be enraged* or *wroth*
χρύσεος, *golden*
χρυσ-ήνιος, *-ον, with golden reins*
χρυσός, *gold*
χυτή, *poured; heaped up*

χώρη, *place*

ψεύδομαι, ψεύσομαι, *speak falsely; lie*

ὧδε, *thus*
ὠθέω, ὤσω, *thrust*
ὦμος, *shoulder*

ὥρη, *season*
ὡς, *because; since; as; in order that;* exclamatory, *how:* often introduces a wish
ὧς and **ὡς**, *thus*
ὦσατο, sigmatic aor. mid. from ὠθέω
ὤφελλον, = ὄφελον, from ὀφείλω

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